

Sri Priti-sandarbha

Introduction

tau santoṣayatā santau
śrīla-rūpa-sanātanau
dākṣiṇāṭyena bhaṭṭena
punar etad vivicyate

tasyādyam granthanā-lekham
kranta-vyutkranta-khaṇḍitam
paryālocyātha paryāyām
kṛtvā likhati jīvakah

Śrīla Gopāla Bhaṭṭa Gosvāmī, the great philosopher from the southern provinces who greatly pleased Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jīva Gosvāmī writes this book.

Anuccheda 1

Now the Prīti-sandarbha will be written. The Supreme Truth, as He is revealed in the scriptures, was described in the first four sandarbhas. The worship of the Supreme Truth was described in the next, the fifth sandarbha. Those topics already explained, the true need of mankind will be now described. The need of mankind is to end suffering and attain happiness. When the Supreme Personality of Godhead is pleased, then one attains happiness and ends all sufferings. In the previous sandarbhas many passages from scripture were quoted to describe the nature of the Supreme Truth. There it was proved that the Supreme Truth is perfect with eternal, limitless, transcendental bliss. In

Taittirīya Upaniṣad (2.8.1) it is said that the Prajāpatīs enjoy happiness thousands of times greater than the happiness of human beings, and the great souls who know the Supreme enjoy happiness hundreds of times greater still. In Taittirīya Upaniṣad (2.4.1) it is said that happiness is limitless and very extraordinary. In Taittirīy Upaniṣad (2.7.1) it is said that the Supreme is the source of all bliss experienced by the living entities. In the same way the Supreme is also the source of the sun's light and all other light also. When he is ignorant of the Supreme Lord, the individual soul finds himself defeated by māyā (material illusion). In that condition, his awareness of his original form is taken away from him and he is covered by an external form created by māyā. In this way he is imprisoned in the world of birth and death and shackled by a host of material sufferings. This was already explained in the Paranmātmā-sandarbhā. Therefore when one has direct knowledge of the Supreme Truth, one attains the greatest bliss. Attaining that bliss is the true goal of life. When ignorance is dispelled, one understands his true spiritual nature. Then sufferings end. The first (understanding one's true spiritual nature) of these is attained when the Supreme Truth is directly manifest before one. The second (the end of sufferings) of these is attained when one attains his spiritual form, which never dies. Then one is situated in eternity. The first of these is the highest goal of life. It is described in these words of Śrīmad-Bhāgavatam (1.2.9-12):

dharmasya hy apavargasya. . .

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānam
bhaktyā śruta-grhītayā

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense

gratification.*

"Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.*

"Learned transcendentalists who know the Absolute Truth call the non0dual substance Brahman, Paramātmā, or Bhagavān.*

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti."*

The stage where all sufferings end is described in these words of Śrīmad-Bhāgavatam (1.2.21):

bhidyate hṛdaya-granthiḥ. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."*

This is also described in these words of Śrī Viṣṇu Purāṇa (6.5.59):

nirastātiśayāhlāda-
sukha-bhāvaika-lakṣaṇā
bheṣajam bhagavat-prāptir
ekāntātyantikī matā

"Attaining the Supreme Lord is the medicine to cure the suffering soul. That medicine fills the taker with transcendental bliss."

In the Taittirīya Upniṣad (2.4.1) it is said:

ānandam brahmaṇo vidvān
na bibheti kutaścana

"A soul who knows the bliss that comes from the Supreme Brahman never fears."

The word "mukti" (liberation) is defined as: {sy 168}The state that comes after the shackles of birth and death are cut". Śrīla Sūta Gosvāmī describes liberation in these words of Śrīmad-Bhāgavatam (12.4.34):

yadaivam etena viveka-hetinā
māyā-mayāhaṅkaraṇātma-bandhanam
chittvācyutātmānubhavo 'vatiṣṭhate
tam āhur ātyantikam aṅga samplavam

"Cutting the bonds of false ego with the sword of knowledge, the soul sees the infallible Supreme Personality of Godhead. My dear friend, then the soul's bondage in matter is completely destroyed."

This verse means, "When the soul sees the infallible Supreme Personality of Godhead, that state is called liberation."

The same explanation is given in these words of Śrīmad-Bhāgavatam (2.10.6):

muktir hitvānyatha-rūpaṁ
svarūpeṇa vyavasthitiḥ

"Liberation is the permanent situation of the form of the living

entity after he gives up the changeable gross and subtle material bodies."*

These words mean that even though the soul may still reside in the world of birth and death, he may still directly see his original spiritual form. These words also mean that the soul's misidentification with the external material body (anyathā-rūpam) is then destroyed. In this verse the primary meaning of the word "svarūpa" is "the form of the Supreme Personality of Godhead". However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word "svarūpa" may also refer to the individual soul.

In Śrīmad-Bhāgavatam (3.9.33) Lord Garbhodakaśāyī Viṣṇu tells the demigod Brahmā:

yadā rahitam ātmānam
bhūtendriya-guṇāśayaḥ
svarūpeṇa mayopetaḥ
paśyan svārājyam ṛcchati

"When you are free from the conception of gross and subtle bodies, and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness."*

In this verse the word "upetaḥ": means "it is attained without any trouble". The happiness of the Supreme Personality of Godhead is most important. The happiness of the individual souls is secondary. The individual souls' relationship with the Supreme is described in these words of Śrīmad-Bhāgavatam (10.14.55):

tasmāt priyatamaḥ svātmā. . . .

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehīva. . . .

"Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.*

"You should knowe Kṛṣṇa as the original soul of all ātmās (living entities). For the benefit of the whole universe He has, out of His causeless mercy, appeared as an ordinary human being."*

The idea that the individual souls are not in any way different from the Supreme has already been refuted in the Paramātmāsāṅgī. The Taittirīya Upaniṣad (2.7.1) gives this conclusive opinion:

raso vai saḥ. rasam hy evāyaṁ labdhvānandī bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful."*

The individual souls are the fragmental parts and the Supreme is whole, within which the parts are contained. That is their relationship. This relationship is manifested in two ways. In the first manifestation one becomes free from the illusions presented by māyā and attains the impersonal Brahman. In this way one attains knowledge of the power of impersonal Brahman manifested in the material world. Then one gradually passes beyond the coverings of the material world. Then one very intently worships the impersonal Brahman. In the second manifestation of liberation one attains the Supreme Personality of Godhead. One attains Him because, even though He is not openly present everywhere in the material world, by His inconceivable potency

the Supreme Personality of Godhead is openly present everywhere in the spiritual world of Vaikuṇṭha, and then one also attains Him because one is able to stay near His lotus feet. One may attain liberation at the moment of death, and one may also be liberated even during the time one lives in the material world. At the time of death one may become free from having to take another material body and one may directly see the Supreme Personality of Godhead. Also, even as one lives in the material world, one may know that he is not the external material body created by māyā and one may also see the Supreme Personality of Godhead directly. That liberation is the highest goal of life is explained in these words of Śrīmad-Bhāgavatam (4.22.35), where Sanat Kumāra tells King Pṛthu:

tatrāpi mokṣa evārtha
ātyatikatayeṣyate
traivargyo 'rtho yato nityam
kṛtānta-bhaya-samyutaḥ

"Out of the four principles—namely religion, economic development, sense gratification, and liberation—liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature—death."*

In the Bṛhad-āraṇyaka Upaniṣad (2.4.3) it is also said:

yenāhaṁ nāmṛtaḥ syāṁ kim ahaṁ tena kuryām

"What shall I do to become free of death?"

Attaining the liberation where one directly sees the Supreme Truth is the highest goal of life. This is explained again and again. The Supreme Truth has two features. In one feature He is seen indistinctly,

and in the other feature He is seen distinctly. In His feature as the impersonal Brahman He is seen indistinctly, and in His feature as Paramātmā (the Supersoul) and Bhagavān (the Supreme Personality of Godhead) He is seen distinctly. Thus His feature as Bhagavān and Paramātmā is superior to His feature of impersonal Brahman. This I have already explained in Bhagavat-sandarbhā (anuccheda 80) in my explanation of this verse of Śrīmad-Bhāgavatam (1.5.4):

jijñāsitam adhītaṁ ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam
akṛtārtha iva prabho

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?"*

With further explanations I will now again show how that is true. Direct perception of Bhagavān, who appears as Paramātmā and in many other forms also, is the highest kind of liberation. In that highest liberation the most exalted spiritual activities are known by names like "bhakti" (devotional service) and "prīti" (spiritual love). Spiritual love is considered the highest of all spiritual sentiments. Prīti completely ends all sufferings. Without prīti the highest stage of spiritual life is not attained. Prīti is not dependent on anything else. To the extent one has prīti, one is fortunate. Prīti is present as one is making progress toward liberation and it is also present when one has attained liberation. That is the correct understanding.

The form of the Supreme Personality of Godhead is full of transcendental bliss. transcendental bliss is the abode of prīti. Therefore prīti is most important in experiencing transcendental bliss. Therefore, the spirit souls should always try to attain prīti. Prīti is the greatest need, the highest goal of the spirit souls.

Some examples of the exalted nature of prīti will now be given. In Śrīmad-Bhāgavatam (11.20.33) the Supreme Personality of Godhead explains:

sarvaṁ mad-bhakti-yogena
mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati

"If he desires them, by serving Me with devotion My devotee easily attains Svargaloka, liberation, or My own abode."

In Śrīmad-Bhāgavatam (5.5.6) Lord Rṣabhadeva explains:

prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

"Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."*

In Śrīmad-Bhāgavatam (11.14.21) the Supreme Personality of Godhead explains:

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām

"Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service."*

In the Māṭhara-śruti it is said:

bhaktir evainam nayati. bhaktir evainam darśayati. bhakti-vaśaḥ
puruṣo bhaktir eva bhūyasī.

"Devotional service brings one to the Supreme Personality of Godhead. Devotional service reveals to one the Supreme Personality of Godhead. Devotional service brings the Supreme Personality of Godhead under its control. Devotional service is stronger than the Supreme Personality of Godhead."

In Śrīmad-Bhāgavatam (11.2.42) Kavi-yogeśvara explains:

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah

"Devotion, direct perception of the Supreme Personality of Godhead, and detachment from the material world, these three appear simultaneously."

Prīti manifest as one makes progress toward liberation is described in these words of Vāsudeva Upaniṣad:

mad-rūpam advayaṁ brahma
madhyādy-anta-vivarjitam
sva-prabhaṁ sac-cid-ānandam
bhaktyā jñāti cāvyayam

"Only by devotional service can one understand my glorious, eternal, blissful, all-knowing spiritual form."

Chāndogya Upaniṣad's declaration "tat tvam asi" (You are that) actually describes the individual soul's natural love for the Supreme Personality of Godhead. Love is seen even in the ordinary dealings of the material world love. Love is natural for all living beings. It is seen even among the least spiritual of materialists, among they who have destroyed their spiritual life. How can the soul give up its nature? Therefore every soul seeks someone to love. That search for love finds its final culmination when one falls in love with the Supreme Personality of Godhead. Therefore falling in love with the Supreme Personality of Godhead is the highest goal of life. This the saintly devotees say. That love will be written about in this Prīti-sandarbha.

In this sandarbha will be shown, one after another, many proofs that love for the Supreme Personality of Godhead is the highest goal of life. The scriptures declare that liberation is the true goal of life. for example, in Śrīmad-Bhāgavatam (12.13.12) it is said:

sarva-vedānta. . .kaivalyaika-prayojanam

"Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Śrīmad-Bhāgavatam explains that liberation is the true goal of life."

This verse means: "Śrīmad-Bhāgavatam explains that liberation is the true goal of life." Ignorance of the Supreme Truth, the Supreme Lord, is the root of all problems that beset the individual soul. This is explained in these words of Śrīmad-Bhāgavatam (11.2.37):

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya. . .

"When the living entity is attracted by the material energy, which

is separate from Kṛṣṇa, he is overpowered by fear."*

The word "kaivalya" used in the previously quoted verse of Śrīmad-Bhāgavatam (12.13.12) thus means "the purity that comes from knowing the Supreme Personality of Godhead". Or, the word "kaivalya" may also mean, {sy 168}the highest state of liberation, which is manifested in the Supreme Personality of Godhead Himself". This second meaning is seen in these words of Skanda Purāṇa:

brahmeśānādibhir devair
yat prāptuṁ naiva śakyate
sa yat-svabhāvaṁ kaivalyaṁ
sa bhavān kevalo hare

"O Lord Hari, Your exalted position is far above the material world. Even Brahmā, Śiva, and all the demigods cannot attain Your exalted position of the highest liberation."

Sometimes the word "kaivalya" means, "the Supreme Personality of Godhead, who is situated in the highest state of liberation. In Śrīmad-Bhāgavatam (11.9.1), in the teachings of Dattātreya, the word is used in that way:

parāvarāṇāṁ parama
āste kaivalya-samjñitaḥ
kevalānubhavānanda-
sandoḥo nirupādhikaḥ

"The Supreme Personality of Godhead is greater than all other beings, both high and low. His form is not material. He is filled with spiritual bliss. He is situated in the highest stage of liberation."

Thus the word "kaivalya" may mean either {sy 168}directly seeing the Supreme Personality of Godhead" or {sy 168}the Supreme Personality of Godhead, who is situated in the highest state of liberation". Both meanings are employed in the scriptures. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 2

In Śrīmad-Bhāgavatam (6.16.63) it is said:

etāvān eva manuḥjair
yoga-naipuṇya-buddhibhiḥ
svārthaḥ sarvātmanā jñeyo
yat parātmaika-darśanam

"Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this."*

In his commentary on this verse Śrīla Śrīdhara Svāmī explains:

"The gist of this verse is: 'There is no higher goal of life than this.' This verse says: 'They whose intelligence is expert at yoga see that they are one in quality with the Supreme.'"

These words may also mean: "They fix their gaze on the supremely liberated Personality of Godhead." This verse was spoken by Lord Saṅkarṣaṇa to King Citraketu.

Anuccheda 3

Liberation attained at the moment of death is of two kinds: immediate and gradual. The first kind of liberation, Immediate liberation, is described in these words of Śrīmad-Bhāgavatam (2.2.15-21):

sthiraṁ sukhaṁ cāsanam. . . viśṛjet paraṁ gataḥ

"O king, whenever the yogī desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.*

{.sy 168} Thereafter, the yogī should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.*

"In that transcendental state of labdhopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. 9 And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.*

"The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.*

"By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole (through which stool is evacuated) with the heel of one's foot and by lifting the life air from one place to another in the six

primary places.*

"The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence.*

"Thereafter the bhakti-yogī should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme."*

The second kind of liberation, gradual liberation, is described in these words of Śrīmad-Bhāgavatam (2.2.22-31):

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yadi prayāsyān nṛpa pārameṣṭhyam. . .tenātmanātmānam upaiti
śāntam

"However, O king, if a yogī maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloḥa, or the achievement of the eightfold perfections, travel in outer space with the Vaihāyasa, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.*

"The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power, and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.*

"O king, when such a mystic passes over the Milky Way by the illuminating Suṣumṇā to reach the highest planet, Brahmaloḥa, he goes first to Vaiśvānara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he goes still

higher, to the circle of Śīsumāra, to relate with Lord Hari, the Personality of Godhead.*

"This Sisumara is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu (Garbhodakaśāyī Viṣṇu). The yogī alone goes beyond this circle of Śīsumāra and attains the planet (Maharloka) where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.*

"At the time of the final devastation of the complete universe (the end of the duration of Brahmā's life), a flame of fire emanates from the mouth of Ananta (from the bottom of the universe). The yogī sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.*

"In that planet of Satyaloka there is neither bereavement, nor old age, nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.*

"After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing, and airy, until he reaches the ethereal stage.*

"The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.*

"The devotee, thus surpassing the gross and subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature (ignorance and passion) in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.*

"Only the purified soul can attain the perfection of associating with the Supreme Personality of Godhead in complete bliss and

satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns."*

It is also seen that one may be liberated even while living in this material world. How, by directly seeing the Supreme Personality of Godhead, one may be liberated while still living in the material world is described in these words of Śrīmad-Bhāgavatam (1.3.33):

yatreṃ sad-asad-rūpe
pratiṣiddhe sva-samvidā
avidyayātmani kṛte
iti tad brahma-darśanam

"Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the self, at that time he sees himself as well as the Lord."*

This verse says: "A person learns, by self-realization, the truth about the gross and subtle material bodies." What kind of truth does the soul learn? The soul learns that "both the gross and subtle bodies have nothing to do with the self". At that time the soul directly sees the Supreme. Then the soul understands his own true nature. The soul understands liberation. But that does not mean that the soul ceases to exist. When he understands that the idea that he is identical with the gross and subtle material bodies is an illusion, and when he then directly sees the Supreme Personality of Godhead, the soul attains liberation, even though he may remain alive in the material world. That is the meaning of this verse. This verse was spoken by Śrīla Sūta Gosvāmī.

Lord Kapila describes liberation in these words (Śrīmad-Bhāgavatam 3.28.35-38):

muktāśrayam. . .

"When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.*

"Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.*

"Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.*

"The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream."*

In these verses it is said, "When the mind is freed from material contamination, one sees the Supersoul. That is liberation." Then it is said, "The mind is situated in its own glory. Then the yogī realizes the truth of his relationship with the Supreme Personality of Godhead." Then it is said, "Then the soul understands his own form and the form of

the Supreme Brahman." Then it is said, "Then the liberated devotee is awake to his constitutional position." Simply by beginning these spiritual activities, the soul begins to understand what is liberation. This is described in the following words of Íśopaniṣad (mantra 7):

tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"*

At the end one sees the Supreme Personality of Godhead directly. This is called liberation. It is described in these words of Śrīmad-Bhāgavatam (1.3.34):

yady eṣoparatā devī
māyā vaiśārādī matiḥ
sampanna eveti vidur
mahimni sve mahīyate

"If the illusory energy subsides, and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory."*

This verse says, "When, even while living in this material world, an individual spirit soul is situated in the state of liberation, the expert Supreme Personality of Godhead gives to him glorious intelligence, intelligence filled with knowledge given by His spiritual potency (māyā), intelligence in the mode of pure goodness. That intelligence enables the soul to become detached from the material world. Then, all obstacles

surmounted, the soul attains transcendental bliss. The sages know this is liberation. Attaining this good fortune, the soul is situated in the glory of his own original spiritual form. Then he is worshiped. Then he is gloriously manifest." This verse was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 5

In the previous sandarbhas, the Tattva, Bhagavat, and Paramatma sandarbhas, many passages from the Sruti-sastra and other scriptures were quoted to prove that the individual spirit souls are all parts and parcels of the Supreme Truth. As particles of sunlight emanate from the sun planet, the the individual spirit souls are particles of spirit emanating from the Supreme Spirit. Because He is all-pervading, the Supreme Spirit is also present within each individual spirit soul. That the Supreme has not material form does not refute that the idea that the Supreme is also localized, staying in only one place. Because the individual souls have emanated from Him, the Supreme is their shelter. When this knowledge of the Supreme is absent, the particles of light that are the individual spirit soul are covered by the dark shadow of material illusion (māyā). When they try to understand the Supreme and take shelter of Him, the individual souls are situated in the light. This has been explained in the previous sandarbhas. Because they are manifest from the Supreme Lord Himself and because they are meant to help the Lord in His pastimes, the individual souls are the Lord's potency. The individual spirit souls are atomic in size, for that is the scriptures' description of them. Like spots of sandalwood anointing the Lord's body, the individual souls are manifested from the Lord's potencies. Because the Lord's potencies are inconceivable, there is no contradiction in any of this. This is also confirmed by these words of Vedānta-sūtra (2.1.27):

śrutes tu śabda-mūlatvāt

"There is contradiction, for that is the explanation of the scriptures."

It is also confirmed by these words of Viṣṇu Purāṇa (1.22.53):

eka-deśa-sthitasyāgner
jyotsnā vitāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Just as the illumination of fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

In this way it is seen that the individual souls and the Supreme Lord are simultaneously one and different. In Chandogya Upanisads (6.8.7) statement "tat tvam asi" (You are that) it is seen that because they are His parts and parcels, the individual spirit souls are not different from the Supreme Lord. In the Śruti-śāstra it is said that the Supreme is not divided into parts. This statement may be interpreted in two ways. The primary interpretation is that the Supreme is liberated and full of bliss. The secondary interpretation is that the Supreme is blissful and has spiritual potencies, and when He manifests parts and parcels, His parts and parcels are never material in nature. In Bhagavad-gītā it is said that the Supreme has all potencies and everything that exists is part and parcel of Him. The individual spirit souls are His parts and parcels eternally, eternally like rays of light emanating from the sun that is the Supreme Lord. In this way it is proved that the Supreme Lord is always the supreme controller, the supreme enjoyer, and supreme in all other ways. The Supreme Lord's potency has the power to do anything. Manifesting His māyā potency, the Lord creates the various transformations of the material nature. By the touch of the māyā potency the world of birth and death is manifest. With the help of the Lord's internal potency the soul is able to see himself, the impersonal

Brahman, and the Supreme Personality of Godhead (bhagavān). That one needs the help of the Lord's internal potency to see the Lord is hinted by this rhetorical question spoken in Bṛhad-āraṇyaka Upaniṣad (2.4.14):

yatra tasya sarvam ātmaivābhūt. . . tat kena kaṁ paśyet

"If everything is the Supreme, then how will one be able to see Him? Whom will one see?"

Without the help of the Lord's internal potency no one has the power to see the Supreme. That one's needs the Lord's help in order to see Him is also confirmed by these words of Kaṭha Upaniṣad (1.2.23):

yam evaiṣa vṛṇute tena labhyaḥ

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."**

In this way, by the touch of the Supreme Lord's internal potency, the illusory potency (māyā) disappears, and the cycle of birth and death is stopped. Persons who do not think liberation is a situation of happiness do not attain the true goal of life. In the absence of liberation all that they have is worthless. No one desires, "I will become happiness itself". Rather, everyone desires, "I will experience happiness." Therefore for a person who does not try to become happy by attaining liberation, the meaning of the scriptures is lost. A person who does not feel unhappy to be deprived of the bliss of liberation is not able to attain the true goal of life. Nārada Muni explained this goal of life to King Prācīnabarhi in these words of Śrīmad-Bhāgavatam (4.25.4):

duḥkha-hāniḥ sukhāvaptiḥ
śreyas tan neha ceṣyate

"The chief aim of life is to get rid of all miseries and enjoy happiness, but these tow things cannot be realized by fruitive activity."*

This is also seen in the following words of Taittirīya Upaniṣad (2.7.1):

rasam hy evāyaṁ labdhvānandī bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful."*

It is also seen in these words of Chāndogya Upaniṣad (7.25.2):

ātma-ratiḥ ātma-kṛīḍaḥ

"The liberated souls enjoy the Supreme Lord's company. They enjoy pastimes with the Lord."

It is also seen in these words of Viṣṇu-dharma Purāṇa:

bhinne dṛtau yathā vāyur
naivānyaḥ saha vāyunā
kṣīṇa-puṇyāgha-bandhas tu
tathātmā brahmaṇā saha

"As the air within a blacksmith's bellows is not different from the

air outside, so a soul whose bonds of piety and sin are cut is not different from the Supreme.

tataḥ samasta-kalyāṇa-
samasta-sukha-sampadām
āhlādam anyam akalaṅkam
āpnoti śāśvatam

"Such a soul attains pure eternal bliss, bliss far beyond all the happiness and prosperity of the material world.

brahma-svarūpasya tathā
hy ātmano nityadaiva saḥ
vyutthāna-kāle rājendra
āste hi atirohitaḥ

"O king of kings, when he attains liberation the soul attains eternal spiritual bliss.

ādarśasya malābhāvād
vaimalyam kāśate yathā
jñānāgni-dagdha-heyasya
sa hlādo hy ātmanas tathā

"He becomes pure, like the perfect reflection in a perfectly clean mirror. His sins burned away by the fire of spiritual knowledge, he attains spiritual bliss.

tathā heya-guṇa-dhvaṁsād

avabodhādayo guṇāḥ
prakāśante na janyante
nitya evātmano hi te

"His sins destroyed, his spiritual virtues, beginning with spiritual knowledge, are manifest. Those spiritual qualities were not born at that moment. They had always existed within him.

jñānaṁ vairāgyam aiśvaryaṁ
dharmaś ca manuješvara
ātmano brahma-bhūtasya
nityam eva catuṣṭayam

"O great king, knowledge, renunciation, opulence, and piety, these four glories always reside in a liberated soul.

etad advaitam ākhyātam
eṣa eva tavoditaḥ
ayaṁ viṣṇur idaṁ brahma
tathaitat satyam uttamam

"It is said he is not different from the Lord. He is Viṣṇu. He is the impersonal Brahman. That is the truth."

In this passage the example of the air within and without the bellows is given to show how the individual spirit soul is the part and the Supreme Lord is the whole. Although he is by nature the Supreme Lord's part and parcel, the individual soul can still turn his face away from the Lord. When he turns his face away from the Lord, the individual soul, now in the grip of the Lord's illusory potency, māyā, no longer understands his true, his original nature. However, when he turns his

face again towards the Lord, by the Lord's mercy the soul attains liberation. This is described in these words of Taittirīya Upaniṣad (2.4.1):

ānandaṁ brahmaṇo vidvān

"One who knows the bliss of the Supreme eventually attains liberation."

This is also described in these words of Bṛhad-āraṇyaka Upaniṣad (2.4.1):

na tasmāt prāṇā utkrāṁanti. atraiva samavalīyante. brahmaiva san brahmāpyeti.

"He does not truly die. He goes to the spiritual world. He attains a spiritual form and then he meets the Supreme."

Here it is clearly said that one attains a spiritual nature and then one meets the Supreme. In this passage the first use of the word "brahma" refers to the soul's nature, which is like that of the Supreme. The second use of the word {sy 168}brahma" refers to the Supreme Himself. In this way the phrase "brahmaiva sann" means "attaining a spiritual nature like that of the Supreme". This is so because the soul's nature is spiritual, like that of the Supreme. The soul and the Supreme do not have different natures, one spiritual and the other something else. This is also described in these words of Muṇḍaka Upaniṣad (3.2.9):

brahma veda brahmaiva bhavati

"One who knows the Supreme attains a spiritual nature like that of the Supreme."

In some places in the scriptures it is said that the individual soul's spiritual nature like that of the Supreme. For example, in the Muṇḍaka Upaniṣad (3.1.3) it is said:

nirañjanaḥ paramam samyama upaiti

"A soul untouched by matter becomes like the Supreme."

In Bhagavad-gītā (14.2) the Supreme Lord declares:

idaṁ jñānaṁ samāśritya
mama sādharmaṁ āgatāḥ

"By becoming fixed in this knowledge one can attain to the transcendental nature, which is like My own nature."*

The individual soul and the Supreme are both clearly described in these words of Kaṭha Upaniṣad (2.1.15):

yathodakaṁ śuddhe śuddham
āśiktaṁ tādṛg eva bhavati
evaṁ muner vijānata
ātmā bhavati gautama

"As clear water poured into clear water becomes like the water into which it is poured, so the individual soul who attains liberation becomes like the Supreme."

In this example the soul does not become identical with the Supreme. Also, the soul's nature is not different from the Supreme's nature. In the Skanda Purāṇa it is said:

udakaṁ tūdakaṁ siktam
miśram eva yathā bhavet
tad vai tad eva bhavati
yato buddhiḥ pravartate

"When water is poured into water, the two waters become mixed together.

evam evaṁ hi jīvo 'pi
tad-ātmyam paramātmānā
prāpto 'pi nāsau bhavati
svātantryādi-viśeṣaṇāt

"However, the individual soul never becomes mixed together with the Supreme in that way, for the Supreme always remains a distinct person with distinct qualities, like His supreme independence."

In some places it is said that the individual spirit soul is like a reflection of the Supreme. In Vedānta-sūtra (3.2.19-20) it is said:

ambuvad agrahaṇāt tu na tathātvam

"The individual soul is not like a reflection of the Supreme, like the sun reflected in the water."

vṛddhi-hrāsa-bhāktvam antar-bhāvād ubhaya-sāmañjasyād evaṁ
darśanāc ca

"Even though He stays in the conditioned soul's heart, the Supreme does not find His fortunes rise and fall with the rise and fall of the conditioned soul. This is so because both examples show it and because it is seen to be so."

That the individual spirit soul is different from the Supreme is also confirmed by these words of Chāndogya Upaniṣad (8.12.2):

evam eṣa samprasādo 'smāc charīrāt samutthāya param jyotī-rūpaṁ
sampadya svena rūpeṇābhiniṣpadyate

"Attaining liberation, the soul leaves the material body. Then the soul attains its own effulgent spiritual form. Manifesting that form, the soul meets the Supreme Person."

In the Viṣṇu Purāṇa (6.7.94) it is said:

vibheda-janake 'jñāne nāśam

"When the false idea of difference is destroyed, then one attains liberation."

The difference here is the different species of life, such as the demigods and others. Who will say that the individual souls do not continue to remain different from the Supreme Lord? No one can say it. In this way the passage of Viṣṇu Purāṇa is explained. In his commentary on Śrīmad-Bhāgavatam, Śrīla Śrīdhara Svami also says that after they

attained liberation, the cowherd people of Vraja saw the spiritual world of Vaikuṇṭha. In this way the statement of Śrīmad-Bhāgavatam 1.3.34 (previously quoted in this book) should be understood. This is the proper understanding of what liberation means. This proper understanding is also confirmed by Jaḍa Bhārata's explanations to King Rahūgaṇa, explanations recorded in the Viṣṇu Purāṇa. In the following four verses Jaḍa Bhārata explains that directly seeing the Supreme is the highest goal of life, and the materialistic goals attained by ordinary yajñas are not the highest goal of life: He says (Viṣṇu Purāṇa 2.14.21-24):

ṛg-yajuḥ-sāma-niṣpādyam
yajña-karma mataṁ tava
paramārtha-bhūtaṁ tatrāpi
śrūyatām gadato mama

"If you think the yajñas described in the Ṛg, Yajur, and Sāma Vedas are the highest goal of life, then please hear my words.

yat tu niṣpādyate kāryam
mṛdā kāraṇa-bhūtayā
tat-kāraṇānugamanāj
jāyate nṛpa mṛn-mayam

"Duties in relation to things made of clay bring as their results other things made of clay.

evam vināśibhir dravyaiḥ
samid-ājya-kuśādibhiḥ
niṣpādyate kriyā yā tu
sā bhavitrī vināśinī

"Thus the rituals employing perishable things, like firewood, ghee, and kuśa straw, bring only perishable results.

anāśī paramārthaś ca
prājñair abhyupagamyate
tat tu nāśī na sandeho
nāśī-dravyopapāditam

"The wise agree that the true goal of life is eternal and imperishable. Perishable things bring only perishable results. Of this there is no doubt."

This example does not refer to the processes of worship followed by the devotees of the Lord, for this description does not refer to their method of worship. The method of worship described in these verses is within the realm of the modes of material nature. The devotees' worship, however, is beyond the modes of nature. The Supreme Personality of Godhead personally affirms that the devotees' method of worship is beyond the modes of material nature. He says (Śrīmad-Bhāgavatam 11.25.24):

kaivalyaṁ sāttvikam jñānam. . .

"Knowledge of impersonal Brahman is in the mode of goodness. The great bewildering variety of conflicting philosophies is in the mode of passion. The knowledge that knows only what is made of the material elements is in the mode of ignorance. However, devotion to Me is beyond the touch of the modes of material nature."

When, by the action of the Lord's internal potency, the Lord's mercy is present, then the process of devotional service is manifest. Because devotional service is limitless in nature, it brings a result that is

also limitless. This is confirmed by the Vedic scriptures. When they do not take shelter of the Supreme Lord, the individual spirit souls imagine that their external material bodies are their true selves. Devotional service is not given when violence, sin, or mental speculation are still present. That is why devotional service is not described in the jñāna-khaṇḍa (philosophical speculation) portion of the Vedic scriptures. Only ordinary yajñas and other ordinary activities are described there. Affirming that yajñas and other like activities bring only perishable results and therefore cannot be the true goal of life, Jaḍa Bhārata explains that only a person who has no material desires can perform the spiritual activities that lead to the true goal of life. Only such a person attains true liberation. Jaḍa Bhārata says (Viṣṇu Purāṇa 2.14.25):

tad evāphaladam karma
paramārtho matas tava
mukti-sādhana-bhūtatvāt
paramārtho na sādhanam

"If you think ordinary material activities are the true goal of life, then you must also think that spiritual activities, activities that bring final liberation, are not the true goal of life."

One should not think the spiritual activities of devotional service are like yajñas or ordinary material activities. The perfect liberated souls never turn away from the pastimes of devotional service to the Supreme Personality of Godhead. Therefore the truth is the explanation already given here. Here someone may protest: "Is it not so that meditation one's own original spiritual identity is the true goal of life? After all, in the state of liberation the pure soul is eternally manifest. It is only because he does know his own nature that the soul is now covered over by matter. That is the only reason the material world of repeated birth and death even exists." To this protest Jaḍa Bharata gives the following answer (Viṣṇu Purāṇa 2.14.26):

dhyānam ced ātmano bhūpa
paramāsthārtha-śabditam
bheda-kāri-parebhyas tat
paramāsthō na bhedavān

"O king, if you say that meditation on one's own original spiritual identity is the highest goal of life, that cannot be, for the highest goal of life is not something that can exclude the Supreme Personality of Godhead."

In the Sruti-sastra it is said that when the Supreme is understood, then everything else is understood also. Liberation should be known in that way. Because He is the Supersoul present everywhere, the Supreme is naturally filled with all knowledge. He is the great fire of all knowledge. From Him come the flames and sparks that are different branches of knowledge. Each individual spirit soul is fragmental part of His jiva-sakti potency. Therefore the liberation of that individual part and parcel cannot be considered separately from its relationship with the Supreme Whole. Here someone may again protest: {sy 168}Is it not true that the individual soul is the same as the Supreme Personality of Godhead? Therefore the individual soul is himself the all-pervading Supersoul. The individual soul's identity as the Supreme is never destroyed. Therefore he has all knowledge. Therefore the individual soul's becoming one with the Supreme is the highest goal of life." to this protest the following answer is given in Viṣṇu Purāṇa (2.14.27):

paramātmātmanor yogaḥ
paramāsthā itīṣyate
mithyaitad anyad dravyam hi
naiti tad-dravyatām gataḥ

"If someone says, 'the individual soul's becoming the Supreme is

the true goal of life', then that person indeed speaks a lie. The individual soul can never become the Supreme."

This verse means: "When they describe the goal of life in that way, they speak lies." Here the word "hi" means "It is concluded in this way", "yataḥ" means "because", and "anyad dravyaṁ na tad-dravyatām gataḥ" means, "the individual soul never becomes the Supreme Personality of Godhead". Therefore this verse means, "The merging of the very weak individual spirit soul into the all-powerful Supreme Personality of Godhead is not the true goal of life." Or, the word "yogaḥ" may also be interpreted to mean "oneness" and the remainder of the verse interpreted as it was before. If someone argues that the verse should be interpreted in that way, with "yoga" meaning "oneness", then this idea is refuted in the following words of Viṣṇu Purāṇa (2.14.28):

tasmāt śreyāṁsy aśeṣāṇi
nṛpaitena na saṁśayaḥ
paramārthas tu bhūpāla
saṅkṣepāc chayatām mama

"In this way one attains the true goals of life. Of this there is no doubt. O king, now I will briefly describe the true goal of life."

Here the word "śreyāṁsi" means "the way to attain the true goal of life". The true goal of life is then described in the following three verses (Viṣṇu Purāṇa (2.14.29-31):

eko vyāpī samaḥ śuddho
nirguṇaḥ prakṛteḥ paraḥ
janma-vṛddhy-ādi-rahita
ātmā sarva-gato 'vyayaḥ

"The one supreme soul is all-pervading, equipoised, pure, free from the material modes, beyond the touch of matter, free from the material cycle that begins with birth and growth, eternal, and present everywhere.

para-jñāna-mayo 'sadbhir
nāma-jāty-ādibhir vibhuḥ
na yogavān na yukto 'bhūn
naiva pārthiva yokṣyati

"He is situated in transcendental knowledge. Never has He been touched by false material names, material birth, or anything else material. O king, He will never be touched by them.

tasyātma-para-deheṣu
sato 'py ekamayam hi yat
vijñānam paramārtho 'sau
dvaitino 'tathya-darśinaḥ

"Only materialists, fools who have no power to see the truth, think the Supreme Personality of Godhead has an external material body, a body like the bodies of the conditioned souls."

In the first of these verses the use of the word {sy 168}ekaḥ" (one) shows that the soul described here is not the individual spirit souls, for the individual souls are many, not one. As a fire is present over a large area by the means of its sparks, so the Supreme Personality of Godhead is present everywhere by the means of His potencies. That is why He is described here by the word "vyāpī (all-pervading). The all-pervasiveness of the Supreme Personality of Godhead is not like that of the individual spirit soul, who is all-pervasive only within his external material body. The individual spirit souls residing in the material world are different

from their external material bodies. However, the Supreme Personality of Godhead does not have an external material body that is different from Him. He and His spiritual body are identical. He is the supreme goal of life because He is imperishable, all-knowing, present within everything, and the final goal of life. Persons who, seeing that they themselves are different from their external material bodies, think the Supreme Personality of Godhead must also be different (dvaitinaḥ) from His own spiritual body, and who therefore also think that the Supreme Personality of Godhead is neither all-pervading nor all-knowing, are fools who have no power to see the truth (atathya-darśinaḥ). An example to show how the individual spirit souls, souls who are part and parcel of the Supreme, are different from their external material bodies, and are also simultaneously different and not-different from the Supreme Personality of Godhead is given in these two verses of Viṣṇu Purāṇa (2.14.32-33):

veṇu-randhra-vibhedena
bhedaḥ ṣaḍjādi-samjñitaḥ
abheda-vyāpino vāyos
tathā tasya mahātmanah

"The Supreme Personality of Godhead is not different from His body. He is like the air, air that never becomes broken, even when blowing through the holes of a flute and making various melodies in the ṣaḍja and other scales.

ekatvaṁ rupa-bhedaś ca
bāhya-karma-pravṛtti-jah
devādi-bheda-madhyās te
nāsty evāvaraṇo hi saḥ

"Thus the Supreme Personality of Godhead is identical with His

body. Because of their various material activities, the individual souls in the material world have various external bodies, demigod bodies, and the bodies of other forms of life also. However, the Supreme Personality of Godhead is never covered by an external material body."

The meaning of these verses is: "The Supreme Personality of Godhead is identical with His body." This verse says: "Because of their material activities (karma-pravṛtti), the individual souls residing in the external (bāhya), the material world, souls who are all tiny particles of spirit, take birth in various material bodies (rūpa-bheda) because their various material activities. These bodies are all different from the souls themselves. Manifesting His form as the Supersoul, the Supreme Personality of Godhead stays in those material bodies, the bodies of demigods and other species of life. However, the Supreme Personality of Godhead does not identify with those external bodies. Therefore it is said that He is never covered (nāsty āvaraṇam) by a material body. Sometimes the Supreme Personality of Godhead may assume the form of a demigod or other being, but His body is never material. These are His forms of His own transcendental pastimes. That is the meaning here.

To directly see the Supreme Personality of Godhead is to attain liberation. This is explained in these words of Śrīmad-Bhāgavatam (7.6.18):

tato vidūrāt parihṛtya daityā
daityeṣu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito 'pavargah

"Therefore, although you are sons of demons, keep aloof from such (materialistic) persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all the demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence."*

Śrīla Śrīdhara Svāmī comments:

"This verse explains: 'Liberation is the ultimate goal'."

Directly seeing the Supreme Personality of Godhead eventually leads to liberation. This is so because the great bliss one attains by seeing Him destroys one's continued residence in the world of repeated birth and death. Simply by the Supreme Lord's presence, the cycle of birth and death is destroyed. This verse was spoken by Śrī Prahlāda.

Anuccheda 6

It is also said in Śrīmad-Bhāgavatam (4.9.17):

satyāśiṣo hi bhagavaṁs tava pāda-padmaṁ
āsis tathānubhajataḥ puruṣārtha-mūrteḥ
apy evaṁ arya bhagavān paripāti dīnān
vaśreva vatsakam anugraha-kātaro 'smān

"My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack."*

Śrīla Śrīdhara Svāmī comments:

"This verse means: 'O Supreme Personality of Godhead (bhagavan), Your form (mūrteḥ) is the supreme bliss that is the highest

goal of life (puruṣārtha). Your lotus feet (pada-padma) are the true benediction (satya asih), a benediction far greater than other benedictions (āśiṣaḥ), benedictions such as ruling over a kingdom. That is the right conclusion (hi). Why is that the right conclusion? It is like this (tathā): For the devotees who worship You (anubhajataḥ) without any ulterior motive You are the highest goal of life. O master (ārya), even though this is so, You still maintain and protect poor (dīnān) people like us (asmān).' " This verse was spoken by Dhruva to Śrī Dhruvapriya (the Supreme Lord's incarnation who was dear to Dhruva).

Anuccheda 7

The Supreme Personality of Godhead appears before His devotees in two ways: 1. He appears within their hearts, and 2. He appears outside their hearts. The first of these is described in these words of Śrīmad-Bhāgavatam (1.6.33):

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghraṁ
darśanaṁ yāti cetasi

"The Supreme Lord, Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."*

The second of these is described in these words of Śrīmad-Bhāgavatam (3.15.38):

te 'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam. . .

"The sages, headed by Saunaka Rsi, saw that the Supreme Personality of Godhead, Viṣṇu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."*

How one becomes qualified to see the Supreme Personality of Godhead in one's heart is described in these words from the Śrī Rudra-gīta (the Song of Lord Śiva, Śrīmad-Bhāgavatam 4.24.59):

na yasya cittam bahir-artha-vibhramam
tamo-guhāyām ca viśuddham āviśat
yad-bhakti-yogānugṛhītam añjasā
munir vicaṣṭe nanu tatra te gatim

"The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc."*

This verse means: "The previously described devotee, whose (yasya) heart (cittam) has been completely cleansed (viśuddham) by the process of devotional service and who is favored by Bhaktidevī (bhakti-yogānugṛhītam) does not become bewildered by the external energy, which is just like a dark well (tamo-guhāyām). Such a person is a sage (muniḥ)."

The way one becomes qualified to see the Supreme Personality of Godhead outside one's heart is described in these words spoken by the Supreme Personality of Godhead to Nārada (Śrīmad-Bhāgavatam 1.6.21):

hantāsmiñ janmani bhavān
na mām draṣṭum ihārhati
avipakṣa-kaṣāyāṇām
durdarśo 'ham kuyoginām

"O Nārada (the Lord spoke), I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."*

To have a pure heart is not the only qualification here. What other qualification is needed? With great devotion one must yearn to see the Lord. That is the root from which directly seeing the Supreme Personality of Godhead grows. By seeing the Lord in this way one attains all perfection. Seeing the Supreme Personality of Godhead within one's heart is described in these words of Śrīmad-Bhāgavatam (1.2.21):

bhidyate hṛdaya-granthiḥ. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."*

Seeing the Supreme Personality of Godhead outside one's heart is described in these words spoken by Citraketu to Lord Saṅkarṣaṇa (Śrīmad-Bhāgavatam 6.16.44):

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ

"My Lord, it is not impossible for one to be immediately freed from

all material contamination by seeing You."*

Lord Nṛsimhadeva tells Prahlāda (Śrīmad-Bhāgavatam 7.9.53):

mām aprīṇata āyusman
darśanaṁ durlabhaṁ hi me
dṛṣṭvā mām na punar jantur
ātmānaṁ taptum arhati

"My dear Prahlāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction."*

The Personified Vedas tell the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 10.86.49):

sa tvaṁ śādhi sva-bhṛtyān naḥ
kiṁ deva karavāma he
etad-anto nṛṇāṁ kleśo
yad bhavān akṣi-gocaraḥ

"You are the Supreme Personality of Godhead. Please order us. We are Your servants. O Lord, what may we do for You? When You come before the people's eyes, their sufferings all come to an end."

With the help of the potency that makes Him visible, the Supreme Personality of Godhead appears in the pure hearts of His devotees. Then the devotees can see Him. The potency that makes Him visible is the potency of devotional service. This is explained in the following words of Śrīmad-Bhāgavatam (1.2.12):

tac-chraddadhānā munayaḥ

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti."*

Many words may be used to describe the Supreme Personality of Godhead. For example, He may be called "icchāmaya" (He whose every desire is at once fulfilled). The words Bhagavān and Brahman both describe the Supreme Personality of Godhead. That these two words are both names of the Lord is seen in the following words spoken by Lord Matsya to Satyavrata, words that again show devotional service's power to reveal the Lord (Śrīmad-Bhāgavatam 8.24.38):

madīyaṁ mahimānaṁ ca
param brahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

Speaking to the demigod Brahmā, the Supreme Personality of Godhead gives a similar instruction of the power of devotional service to reveal the Lord in these words (Śrīmad-Bhāgavatam 2.9.22):

manīṣitānubhāvo 'yaṁ
mama lokāvalokanam

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."*

In the Śrī Nārāyaṇādhyātma it is also said that devotional service enables one to see the Lord:

nityāvyakto hi bhagavān
īkṣyate nija-śaktitaḥ
tām ṛte puṇḍarikākṣam
kaḥ paśyetāmitam prabhum

"The Supreme Personality of Godhead is always invisible. However, with the help of His transcendental potency, one may see Him. Without the help of the Lord's potency, who has the power to see the lotus-eyed Supreme Lord?"

In the Kaṭha Upaniṣad it is also said (1.2.23):

ś
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanum svām

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."*

The Lord does this by reflecting His internal potency on the pure senses of the devotee. Even persons who had committed sins, such as King Mucukunda who had committed the sin of hunting, were able to see the Lord because of their great devotion to Him. The Lord personally praised these devotees when they directly saw Him. Fearing that they would be deprived of the sight of the Lord, these devotees felt their love

for Him increase. When Yudhiṣṭhira and his brothers, who were devotees that dearly loved the Supreme Lord, saw hell, that hell was only an illusion, a magic trick. That is clearly described in the Svargārohaṇa-parva of Mahābhārata. In the Viṣṇu-dharma Purāṇa it is said that after three births they gave grains and cows to a brāhmaṇa, and because of this pious deeds they were freed from hell and allowed to enter Svargaloka. However, Śrīmad-Bhāgavatam does not accept that account. Śrīmad-Bhāgavatam declares that they attained the abode of the Supreme Lord. When the Supreme Lord descends to the material world as an avatāra, even persons with impure hearts are able to see Him with their own eyes. Still, their seeing Him is not direct. They see the reflection (ābhāsa) of Him. That is explained in the scriptures. Otherwise, the people have no power to see Him. The Supreme Lord Himself declares in Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamāyā)."

In the Padma Purāṇa, Uttara-khaṇḍa, it is also said:

yogibhir dṛśyate bhaktyā
nābhaktyā dṛśyate kvacit
draṣṭuṁ na śakyo roṣāc ca
matsarāc ca janārdanaḥ

"Because of their devotion the yogīs see the Supreme Personality of Godhead. Without devotion no one sees Him. He angry and envious have no power to see Him."

During the times when He is not manifest as an avatāra, the Lord cannot be seen, even though He is present everywhere. At the time of the Lord's appearance as an avatāra, the people do not see His true nature. They think He is the opposite of what He really is. In this way, even though He is the source of great bliss, some people think He makes others suffer. Even though He is the most handsome and charming, some people think He is ferocious and horrible. Even though He is the friend of everyone, some people think He is their enemy. At that time the Lord's Yogamāyā potency is the root cause of his manifestation before the people. Still, the people who have offended the Lord's devotees feel uneasy at heart when the Lord is present. Even though in truth the Lord is always present everywhere, these people have made their hearts as hard as stone to Him. Persons who do not have the qualities of a liberated soul, qualities described in Śrīmad-Bhāgavatam 2.10.6, see only the reflection of the Lord when He is present in this world. The word "liberation" cannot be used to describe the status of these people. In the prose description that begins in Viṣṇu Purāṇa 4.15.8 it is said that although in the beginning he saw Lord Kṛṣṇa in this indirect way, at the end Śiśupāla saw Lord Kṛṣṇa purely. In Viṣṇu Purāṇa 4.15.9 it is said:

ātma-vināśāya bhagavad-asta-cakrāmśu-mālojjvalam akṣaya-tejaḥ-
svarūpaṁ parama-brahma-bhūtam apagata-dveṣādi-doṣo bhagavantam
adrākṣīt

"At the moment of his death, Śiśupāla, now cleansed of hatred and every other vice, gazed at the Supreme Personality of Godhead, whose eternal form was filled with power and glory, and who was garlanded with light from the Sudarśana-cakra."

In Śrīmad-Bhāgavatam (10.86.49) it is said:

etad-anto nṛṇāṁ kleśo
yad bhavān akṣi-gocarah

"O Lord, when You come before the people's eyes, their sufferings all come to an end."

This means that the people whose hearts are pure, the people whose hearts are contaminated by offenses to the Lord's devotees, the people who eagerly turn their faces to the Lord, as well as the people who have turned their wyes away from the Lord all find that their sufferings are all destroyed. This is also described in these words of Śrīmad-Bhāgavatam (10.86.21):

tebhyaḥ sva-vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ
kṣemaṁ tri-loka-gurur artha-dṛśāṁ ca yacchan

"To them, their eyes destroyed by darkness, Lord Kṛṣṇa, the master of the three worlds, gave auspiciousness. He gave them eyes to see the truth."*

This is also described in the previously quoted prose passage of Viṣṇu Purāṇa. Persons whose hearts are impure are of two kinds: they who have turned their faces away from the Lord (bhagavad-bahir-mukha), and they who hate the Lord (bhagavad-vidveṣī). The persons who have turned their faces away from the Lord are of two kinds: persons who see the Lord and insult Him, and persons who at the time of the Lord's incarnation in this world think the Lord is an ordinary demigod, human being, or other like being. This is described in the following insult spoken by the demigod Indra (Śrīmad-Bhāgavatam(10.25.3):

kṛṣṇaṁ martyam upāśritya

"The people of Vraja have taken shelter of Kṛṣṇa, who is only a human being."

The Supreme Lord's rescue of persons with impure hearts is described by the Personified Vedas in these words (Śrīmad-Bhāgavatam 10.87.35):

dadhāti sakṛn manas tvayi ya ātmani nitya-sukhe
na punar upāsate puruṣa-sāra-harāvasathān

"O Supreme Personality of Godhead full of spiritual bliss, anyone who once places his thoughts in You will never again worship materialistic household life, which who rob a man of his dearest spiritual wealth."

This is also affirmed by the Supreme Lord Himself in these words spoken to the demigod Indra (Śrīmad-Bhāgavatam 10.27.16):

mām aiśvarya-śrī-madāndho
daṇḍa-pāṇim na paśyati
taṁ bhraṁśayāmi sampadbhyo
yasya cecchāmy anugraham

"A man blinded by pride of wealth and power does not see the hand that waits to punish him. If I am kind to him, I make him fall from his fortunate position."

This description of people with impure hearts does not apply to the cowherd people of Vraja, who dedicated their everything to serve Lord Kṛṣṇa. This is described in the following words of Śrīmad-Bhāgavatam (10.14.35):

yad-dhāmārtha-suhṛt-priyātma-tanaya-
prāṇāśayas tvat-kṛte

"O Lord, these residents of Vṛndāvana have given You everything:
Their bodies, their minds, their love, their homes."*

This is also confirmed by these words of Śrīmad-Bhāgavatam
(10.16.10):

kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmaḥ

"The men of Vraja dedicated their friends, wealth, wives, desires,
and their own selves to Lord Kṛṣṇa."

It is also confirmed by these words of Śrīmad-Bhāgavatam
(10.65.6):

kṛṣṇe kamala-patrākṣe
sannyastākhila-rādhasaḥ

"To lotus-eyed Kṛṣṇa the cowherd people offered all that they
had."

Even though their relationship with Him was only like a reflection
of the intimate relation the people of Vraja have with Him, the Yādavas
and Pāṇḍavas also dedicated their everything to Lord Kṛṣṇa's service.
This is described in these words of Śrīmad-Bhāgavatam (10.90.46):

śayyāsanāṭanālāpa-

krīḍā-snānādi-karmasu
na viduḥ santam ātmānaṁ
vṛṣṇayaḥ kṛṣṇa-cetasāḥ

"Their love of Kṛṣṇa was so intense that in their regular activities- in sitting, sleeping, traveling, talking, sporting, cleansing, and bathing- the members of Yadu dynasty were simply absorbed in thoughts of Kṛṣṇa and paid no attention to bodily activities."*

This is also described in these words of Śrīmad-Bhāgavatam (1.12.6):

kiṁ te kāmāḥ sura-spārḥā
mukunda-manaso dvijāḥ
adhijahur mudāṁ rājñāḥ
kṣudhitasya yathetare

"O brāhmaṇas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."*

However, Dhṛtarāṣṭra and the others like him are described in these words of Śrīmad-Bhāgavatam (1.13.17):

evaṁ gṛheṣu saktānāṁ
pramattānāṁ tad-īhayā

"They are too much attached to family affairs and are always engrossed in their thought."*

In the next verse (Śrīmad-Bhāgavatam 1.13.18) is described the instruction Dhṛtarāṣṭra received, an instruction that was not given to the others, an instruction that begins with these words:

viduras tad abhipretya

"Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear king, please get out of here immediately. Do not delay. Just see how fear has overtaken you."*

To increase the Lord's sweetness, the Lord's pastime potency (līlā-śakti) manifests among friends and among enemies also. Even the reflection of that potency of the Lord attracts the senses of the dear devotees. That this reflected potency attracts the devotees is seen in this description of Pūtanā (Śrīmad-Bhāgavatam 10.6.6):

valgu-smitāpaṅga-visarga-vikṣitair
mano harantīm vanitām vrajaukasām

"She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vṛndāvana were captivated."*

Here the word "mano-harantīm" has a double meaning. It means both, "with a reflection of the Lord's potencies Pūtanā attracted the hearts of the residents of Vṛndāvana" and "Pūtanā was charming and beautiful." In the same passage it is also said (Śrīmad-Bhāgavatam 10.6.6):

The power of the Lord's potency is then described in these words of Śrīmad-Bhāgavatam (10.16.3):

na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti satvatām bhartur
yātudhānyas ca tatra hi

"Wherever the chanting of the holy name of Kṛṣṇa is done, even negligently, all bad elements-witches, ghosts, and dangerous calamities-immediately disappear."*

Of Pūtanā it is also said in Śrīmad-Bhāgavatam (10.6.6):

amaṁsatāmbhoja-karaṇe rūpiṇīm
gopyaḥ śriyaṁ draṣṭum ivāgatām patim

"The innocent cowherd women thought that she was a goddess of fortune appearing in Vṛndāvana with a lotus flower in her hand. It seemed to them that she had personally come to see Kṛṣṇa, who is her husband."*

Here the word "sriyam" means "a girl who brings material prosperity and good fortune" and "patim" means "an appropriate pious man". There it is also said (Śrīmad-Bhāgavatam 10.6.9):

tām tīkṣṇa-cittām. . .tat-prabhayāvaradharṣite jananī atiṣṭhatām

"When Pūtanā was taking baby Kṛṣṇa on her lap, both Yaśodā and Rohiṇī were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Kṛṣṇa. They could not understand that she was a sword within a decorated case."*

In this way the people of Vraja were defeated by the Lord's illusory (māyā) potency. Even Lord Balarāma and others were defeated by that illusory potency, as is seen in these words spoken by Lord Balarāma Himself (Śrīmad-Bhāgavatam 10.13.27):

prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

"It was arranged by Kṛṣṇa, and even I could not check His mystic power."*

The power of the Lord's illusory potency is also seen in the activities that led Jaya and Vijaya to take birth as demons. The Lord's illusory potency acted only very slightly on Lord Balarāma. However, it acted very powerfully on Jaya and Vijaya. This is because Lord Balarāma was full of love for Lord Kṛṣṇa, but Jaya and Vijaya were not. Jaya and Vijaya did not become demons merely by the sages' curse, but rather by the will of the Supreme Lord Himself. The Lord confirms this in these words of Śrīmad-Bhāgavatam (3.16.29):

matam tu me. . .

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval."*

Jaya and Vijaya's acceptance of the role of enemies of the Lord was not their own doing. Rather, it was personally arranged by the Lord. In Śrīmad-Bhāgavatam (10.14.2) it is said:

svecchāmayasya. . .

"O Lord, whatever You desire is at once fulfilled."

Still, the Lord was merciful to Jaya and Vijaya, who were His devotees. It is said in Śrīmad-Bhāgavatam (6.11.23):

traivargikāyāsa-vighattam asmat-
patir vidhatte puruṣasya śakra

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development, and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."*

That the Supreme Lord continued to protect Jaya and Vijaya is seen in these words of Śrīmad-Bhāgavatam (10.2.33):

tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdaḥ

"O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them."*

Jaya and Vijaya did not choose to take birth as demons because then they could quickly be rid of the curse. Rather, they accepted that birth because a devotee will not accept residence on same planet where the Lord lives or any other auspicious condition of life if in that

condition the devotee has no opportunity to serve the Lord. On the other hand, the devotee will accept life in hell if there he may serve the Lord. This is described in the following words of Śrīmad-Bhāgavatam (3.15.48):

nātyantikam vigaṇayaty api. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom."*

It is also said in Śrīmad-Bhāgavatam (3.15.49):

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāt. . .

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasī leaves are beautiful when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

Jaya and Vijaya also offered the following prayer (Śrīmad-Bhāgavatam 3.15.36):

mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhaḥ

"But we pray that due to Your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward."*

In they had been real enemies of the Lord, Jaya and Vijaya would not have brought happiness to the devotees. They brought happiness to devotees because they were friends with many devotees. Therefore their enmity to the Lord was only the reflection of enmity, an enmity assumed to enable the Lord and the other devotees to taste certain rasas. For this we may assume that the Lord wished to enjoy pastimes of fighting, and to please Him the devotees Jaya and Vijaya, employing their mystic powers, manifested certain spiritual forms and assumed the role of His enemies. Then, meditating on the Lord as their enemy, they eventually relinquished that role of being the Lord's enemy. Therefore their being the Lord's enemy was only an external show. This is confirmed by Lord Nārāyaṇa Himself when he told them (0 3.16.29:

yātaṁ mā bhaiṣṭam astu śam

"Depart this place, but fear not. All glories unto you."*

In its description of the Lord's battle with Hiraṇyākṣa, Śrīmad-Bhāgavatam (3.18.9) explains that the Lord was not really angry with Jaya and Vijaya when they were playing the parts of demons:

parānuṣaktam. . .

"The demon, who had a wealth of ornaments, bangles, and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to them, He expressed His terrible anger."*

Śrīla Śrīdhara Svāmī comments: "

"The Lord's terrible anger is here only an external show, a show intended to relieve the fears of the demigods, who were frightened by the demon's insults. The Lord did not really become angry by hearing those insults."

Śrīmad-Bhāgavatam (3.19.8-9) again explains:

karāla. . . .

"The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, 'You are slain!'"

"O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest."*

Śrīla Śrīdhara Svāmī comments: "All of this shows that the Lord was not really angry."

In the story of the Syamantaka Jewel, the story of Maha-kala-pura, the story of the mace, and other stories, it is seen that the Lord's anger towards Lord Balarāma, Arjuna, Nārada Muni, and others is only a pretense, a pale reflection of true anger. Here there are two groups. In one group are Lord Balarāma, Arjuna, and others who did not understand Lord Kṛṣṇa's intention at the time, and in the second group are Nārada Muni and others who did understand Lord Kṛṣṇa's intention at the time. This second group is described in Śrīmad-Bhāgavatam (3.3.24), where Uddhava says:

kopitā munayaḥ śepur

"Once upon a time, great sages were made angry by the sporting activities of the princely descendents of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.* The sages were aware that this was the Lord's desire."

Persons who in these situations understand the Lord's true intention, see the Lord directly. However, if their hearts are impure, even persons who understand the Lord's true intention do not see Him directly. They see only the reflection of Him. Even though the Lord may come before their eyes, they see only the reflection of His form. These persons with impure hearts are persons who have turned their faces away from the Lord. Even though they see Him, they do not see Him as He really is. Persons who hate the Lord are of two kinds. Some see the handsomeness, sweetness, and other virtues of the Lord, but still they hate Him. Kālayavana and other demons fall into this category. Others see the Lord only as ferocious and terrible, and therefore they hate Him. Kāṁsa's wrestlers and other demons fall into that category. Thus there are four categories: the two kinds of people who have turned their faces away from Kṛṣṇa and the two kinds of people who hate Kṛṣṇa. These four kinds of people are like persons who, because of a disease of the tongue cannot perceive the true taste of various foods. Some persons, because of an imbalance of bile and air in the body, do not experience the taste of various foods as pleasurable. Some persons, although they cannot experience the true taste, do not hold the food at fault for that. Other persons, persons who are proud, hold the food at fault and criticize it. Still other persons can indeed taste the sweetness of delicious food. But because they prefer the taste of bitter and sour things, they hate food that is sweet. Still other persons perceive sweet food as being bitter, and for that reason they hate sweet food. Thus these four kinds of people, by their own fault, do not see the Supreme Lord directly. They see only His reflection. They do not know the Lord's true nature. Because they have neither knowledge, devotion, nor pure spiritual love, they have no power to understand the Lord's true nature and His

glorious qualities, such as His eternity, omniscience, bliss, suprem power and opulence, amd supreme sweetness. Still, as a person who has a disease of the tongue may eventually become cured, so these persons may eventually become delivered. This is described in the following words of Viṣṇu Purāṇa (4.15.9):

tatas tam evākrośeṣūc cāvayan. . .apagata-dveṣādi-doṣo bhagavantam
adrākṣīt

"Although at first he hated the Lord, eventually his hatred and other vices were all removed. Then he saw the Supreme Personality of Godhead directly."

Therefore, they who have pure hearts see the Supreme Personality of Godhead directly. That is called liberation. That seeing the Supreme Personality of Godhead directly is better than seeing the impersonal Brahman is described in the Bhagavat-sandarbha (anucchedas 78-80), in the description of the four Kumāras' seeing Vaikuṇṭha, and in Śrī Vyāsa's and Śrī Nārada's conversation about the relative importance of impersonal Brahman and the Supreme Personality of Godhead. In Śrīmad-ŚBhāgavatam (3.15.43) it is said of the Four Kumāras:

tasyāravinda-nayanasya. . .

"When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and mind, even though they were attached to the impersonal Brahman understanding."*

That the Supreme Personality of Godhead is superior to the impersonal Brahman is hinted in these words of Śrīmad-Bhāgavatam (1.5.4):

jijñāsitam adhītaṁ ca. . .

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?"*

The superiority of the Supreme Personality of Godhead is also confirmed by these words of Dhruva Mahārāja (Śrīmad-Bhāgavatam 4.9.10):

yā niṣvrtis tanu-bhṛtām. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, where one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

About the author of Śrīmad-Bhāgavatam it is said (Śrīmad-Bhāgavatam 12.12.69):

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvaḥ. . .

"I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the

son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth."*

In Bhagavad-gītā (18.54) the Supreme Personality of Godhead Himself declares:

brahma-bhūtaḥ prasannātmā. . .

"One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."*

Simply by seeing the Supreme Personality of Godhead, Śrī Prahlāda became free from all sins. First he saw the impersonal Brahman, then he saw the Supreme Personality of Godhead, and then he became filled with transcendental bliss. In this way he attained the supreme goal of life. Of him it is said in Śrīmad-Bhāgavatam (7.9.6):

sa tat-kara-sparśa-dhutaḥkilāśubhaḥ
sapady abhivyakta-parātmā-darśanaḥ
tat-pāda-padmaṁ hṛdi nirvṛto dadhau
hṛṣyat-tanuḥ klinna-kṛd-aśru-locanaḥ

"By the touch of Lord Nṛsimhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy

became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 8

When one directly see the Supreme Personality of Godhead, seeing Him outside the heart is better than seeing Him within the heart. In Śrīmad-Bhāgavatam (12.9.5) it is said:

gṛhītvājādayo yasya
śrīmat-pādābja-darśanam
manasā yoga-pakvena
sa bhavān me 'kṣi-gocaraḥ

"O Lord whom Brahmā and the demigods saw in their hearts advanced in yoga, You have now come before my eyes."

Śrīla Śrīdhara Svāmī comments:

"This verse means: 'O Lord whom Brahmā and the demigods saw in their hearts advanced in yoga, You have now come before my eyes. What boon is greater than this?'"

In Śrīmad-Bhāgavatam (10.12.12) it is also said:

yat-pāda-paṁśur bahu-janma-kṛcchrataḥ . .

"Who can estimate the transcendental fortune of the residents of Vṛndāvana? They were personally visualizing the Supreme Personality of Godhead face to face, He whom many yogīs cannot find even after undergoing severe austerities, although He is sitting within the heart."*

In Śrīmad-Bhāgavatam (1.6.33) Śrīla Nārada Muni says:

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
ahūta iva me śīghram
darśanam yāti cetasi

"The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."*

Even though can always see the Lord within his heart, Śrīla Nārada Muni preferred to see Him outside the heart. This is described in these words of Śrīmad-Bhāgavatam (11.2.1):

govinda-bhuja-guptāyām
dvāravatyām kurūdvaha
avātsin nārado 'bhīkṣnam
kṛṣṇopāsana-lālasaḥ

"Eager to worship Lord Kṛṣṇa, Nārada stayed, O best of the Kurus, at Dvārakā, which is always protected by Lord Kṛṣṇa's arms."

This verse was spoken by Mārkaṇḍeya Muni to Śrī Nārāyaṇa Ṛṣi.

Anuccheda 9

A person who directly sees the Supreme Personality of Godhead is liberated, even if that person is still living in the material world. This is described in the following words spoken by the Supreme Personality of Godhead Himself (Śrīmad-Bhāgavatam 11.14.13):

akiñcanasya dāntasya
śāntasya sama-cetasah
mayā santuṣṭa-manasah
sarvāḥ sukha-mayā diśaḥ

"For a person who is penniless, peaceful, self-controlled, and equipoised in every situation, and whose heart is satisfied with Me as its only possession, every direction is full of bliss."

In this verse the word "akiñcana" means, {sy 168}one who has the Supreme Personality of Godhead as his only possession. He has no other possession." Because he has the Supreme Personality of Godhead as his only possession, such a person has the three virtues of being peaceful, self-controlled, and equipoised in every situation. Because he does not wish to possess unworthy things, things that are not the Supreme Personality of Godhead, he is equipoised in every situation. Because he directly sees the Supreme Personality of Godhead everywhere, for him every direction is full of bliss. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 10

That directly seeing the Supreme Personality of Godhead in this way is the highest condition of life is affirmed by Prahlaḍa Mahārāja in

these words of Śrīmad-Bhāgavatam (7.9.16):

...uśattama te 'nghri-mūlaṁ
prīto 'paravga-śaraṇaṁ hvayase kadā nu

"O most powerful insurmountable Lord, . . .when will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?"*

There are five kinds of liberation. They are: sālōkya, sārṣṭi, sārūpya, sāmīpya, and sāyujya. In sālōkya liberation one resides in Vaikuntha, the planet where the Supreme Personality of Godhead also resides. In sārṣṭi liberation one possesses opulences like those of the Lord. In sārūpya liberation one has a spiritual form like the Lord's. In sāmīpya liberation one is able to stay close to the Lord. In sāyujya liberation one some souls enter the Lord's form. To each of these five words (sālōkya, sārṣṭi, sārūpya, sāmīpya, and sāyujya) the word "mukti" (liberation) may be affixed. In sālōkya, sārṣṭi, and sārūpya liberation one generally sees the Supreme Personality of Godhead within one's heart. In sāmīpya liberation one generally sees the Supreme Personality of Godhead outside one's heart. In sāyujya liberation one generally sees the Supreme Personality of Godhead within one's heart. Even though the Supreme Personality of Godhead is personally present before him, in sāyujya liberation the individual soul is in a state of trance that is like a dreamless sleep. In that condition the soul cannot see the Supreme Personality of Godhead present before him. The highest state of liberation is described in these words of Chāndogya Upaniṣad (7.25.2):

sa vā evaṁ paśyann evaṁ manvāna evaṁ vijānann ātma-ratir ātma-
krīḍa ātma-mithuna ātmānandaḥ. sa svarāḍ bhavati sarveṣu lokeṣu
kāma-cāro bhavati.

"In this way the liberated soul directly sees the Supreme Personality of Godhead, thinks of Him, understands Him, delights in Him, enjoys pastimes with Him, becomes His companion, and enjoys bliss with Him."

By his own will a liberated soul can manifest many different forms. This is described in these words of Chāndogya Upaniṣad (7.26.2):

sa ekadhā bhavati, dvidhā bhavati, tridhā bhavati.

"The liberated soul may manifest one form, two forms, three forms, or more forms than that."

The spiritual world of Vaikuṇṭha is far beyond the touch of the illusory potency māyā. This is described in these words of Śrīmad-Bhāgavatam (2.9.10):

na yatra māyā. . .

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy? It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees."*

One who enters the spiritual world never returns to the material world. This is described in these words of Vedānta-sūtra (4.4.23):

anāvṛttiḥ śabdāt

"By spiritual sound one attains the spiritual world, from which one never returns."

In the Chandogya Upanisad (8.15.1) it is said:

na sa punar āvartate

"One who enters the spiritual world never returns to the material world of birth and death."

In Śrīmad-Bhāgavatam (7.4.22) the demigods harrassed by Hiraṇyakaśipu pray:

tasyai namo 'stu kaṣṭhāyai
yatrātmā harir īśvaraḥ
yad gatvā na nivartante
śāntāḥ sannyāsino 'malāḥ

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life go, and from which, having gone, they never return."*

In Śrīmad-Bhāgavatam (3.25.38) Lord Kapiladeva explains:

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih

"My dear mother, devotees who receive such transcendental

opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences."*

Bhagavad-gītā (8.16) Lord Kṛṣṇa declares:

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."*

In Bhagavad-gītā (15.6) Lord Kṛṣṇa declares:

yad gatvā na nivartante
tad dhāma paramaṁ mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."*

In Bhagavad-gītā (18.62) Lord Kṛṣṇa declares:

tat-prasādāt parāṁ śāntim
sthānaṁ prāpsyasi śāśvatam

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

In Padma Purāṇa, Sṛṣṭi-khaṇḍa it is said:

ā-brahma-sadanād eva
doṣāḥ santi mahī-pate
ata eva hi necchanti
svarga-prāptim manīṣiṇaḥ

"Even up to Brahmaloḥa, all the material worlds are filled with a host of faults. That is why, O king, they who are truly wise do not desire to go even to Svargaloḥa.

ā-brahma-sadanād ūrdhvaṁ
tad viṣṇoḥ paramaṁ padam
śubhraṁ sanātanaṁ jyotiḥ
para-brahmeti tad viduḥ

"They who are wise know that above Brahmaloḥa and all the material worlds is the supreme abode of Lord Viṣṇu, an effulgent, glorious, eternal, spiritual abode.

na yatra mūḍhā gacchanti
puruṣā viṣayātmakāḥ
dambha-lobha-bhaya-droha-
krodha-mohair abhidrutāḥ

"Fools, hedonists, and persons conquered by pride, greed, fear, hatred, anger, and illusion do not go to that spiritual abode.

nirmamā nirahaṅkāṛā

nirdvandvāḥ samyatendriyāḥ
dhyāna-yoga-rataś caiva
tatra gacchanti sādhaḥ

"Only saintly devotees who are free from false ego, false possessiveness, and the duality of material illusion, who control their senses, and who are rapt in spiritual meditation go to that spiritual abode."

In Padma Purāṇa, Sṛṣṭi-khaṇḍa, King Subāhu says:

dhyāna-yogena deveśam
yajiṣye kamalā-priyam
bhava-pralaya-nirmuktaṁ
viṣṇulokaṁ vrajāmy aham

"In a trance of meditation I will worship the Supreme Personality of Godhead, who is the master of the demigods and the husband of the goddess of fortune. In this way I will go to the spiritual world of Lord Viṣṇu, a world that is not destroyed when the material worlds perish."

The pure devotees of the Lord are not even interested in attaining the five kinds of liberation. It is said in Śrīmad-Bhāgavatam (9.4.67):

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation

(sālokya, sārūpya, sāmīpya, and sārṣṭi), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

Because everything in the material world will eventually be destroyed by time, and because they have heard that once going to the spiritual world they will never return, the devotees aspire to go to the spiritual abode of the Supreme Lord. They also aspire to join the Supreme Lord in His transcendental pastimes. The devotees' attainment of sālokya liberation, where they reside in the same planet as the Lord, is described in these words of Bhaviṣya Purāṇa, Uttara-khaṇḍa:

evam kaunteya kurute
yo 'raṇya-dvādaśīm naraḥ
sa dehānte vimāna-stho
divya-kanyā-samāvṛtaḥ

"O son of Kunti, a person who resides in this twelve-forest land of Vṛndāvana, at the time of his death finds himself in a celestial airplane surrounded by glorious gopīs.

yāti jñāti-samāyuktaḥ
śvetadvīpaṁ hareḥ puram
yatra lokā pīta-vastrāḥ

"Accompanied by his relatives, he goes to Lord Kṛṣṇa's realm of Śvetadvīpa, where the residents are all dressed in yellow garments.

There it is also said:

tiṣṭhanti viṣṇu-sānnidhye

yāvad āhūta-samplavam

tasmād etya mahā-vīryāḥ
pṛthivyām nṛpa-pūjitāḥ
martya-loke kīrtimantāḥ
sambhavanti narottamāḥ

tato yānti param sthānam
mokṣa-mārgam śivam sukham
yatra gatvā na śocanti
na saṁsāre bhramanti ca

"On this earth are many saintly heroes and many glorious saints worshiped by many kings. These saintly persons stay always near to Lord Viṣṇu. When this material world is destroyed by floods, these saints travel on the path of liberation. They go to the auspicious and blissful spiritual abode. Going there, they never lament. Going there, they never again wander in this world of birth and death."

In the story of Jaya and Vijaya, where sālōkya liberation is described, it is seen that the liberated souls are free from the influence of the modes of material nature. In the same way the devotees aspiring for liberation also are free from the material modes. This Lord Kṛṣṇa explains in the following words of Śrīmad-Bhāgavatam (11.25.26):

sāttvikaḥ kārako 'saṅgī. . .
. . . nirguṇo mad-apāśrayaḥ

"A worker free from attachment is in the mode of goodness, a worker blinded by desire is in the mode of passion, a worker who forgets

right and wrong is in the mode of ignorance, and a worker who takes shelter of Me is always untouched by the modes of material nature."

In final liberation the devotees attain a spiritual nature and form like those of the Supreme Personality of Godhead Himself. This is described in the following words of Śrīmad-Bhāgavatam (3.15.14):

vasanti yatra puruṣāḥ
sarve vaikuṇṭha-mūrtayaḥ
ye 'nimitta-nimittena
dharmeṇārādhayan harim

"In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service of the Lord without desires for sense gratification."*

Here "nimitta" means "result", and {sy 168}animitta" means "without cause". These two words together mean, "without the desire for material sense gratification". "Dharmeṇa" means "by devotional service to the Supreme Personality of Godhead". Here the word "vaikuṇṭha" means "the Supreme Personality of Godhead". "Vaikuṇṭha-mūrtayaḥ" means {sy 168}numberless forms of the individual souls who reside in Vaikuṇṭha and who are manifest from tiny fragments of the effulgence of the Supreme Personality of Godhead. There are many liberated souls, each with his own form, and there is one Supreme Personality of Godhead, who has His own form. Still, the liberated souls have forms that are like the form of the Supreme Personality of Godhead. This verse was spoken by the demigod Brahmā to the demigods.

Anuccheda 11

Liberation is also described in these words of Śrīmad-Bhāgavatam

(1.6.28):

prayujyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pañca-bhautikaḥ

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."*

It is again described in these words of the Supreme Personality of Godhead Himself (Śrīmad-Bhāgavatam 1.6.23):

hitvāvadyam imaṁ lokam
gantā maj-janatām asi

"By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes to become My associate in the transcendental world after giving up the present deplorable material worlds."*

In Śrīmad-Bhāgavatam 1.6.28 the Supreme Personality of Godhead promises to give the devotee a spiritual form like His own. Here "tām bhāgavatīm" means "a form that is a fragment of the spiritual effulgence of the Supreme Lord", {sy 168}śuddhām" means "untouched by matter", {sy 168}tanum" means "a form given by the Supreme Personality of Godhead", and "mayi prayujyamāne" means {sy 168}attained by me when the results of karma came to an end". This happened when the material body made of five elements fell away (nyapatat pañca-bhautikaḥ). Here it is seen that the subtle material body of mind,

intelligence, and false ego is also destroyed. Because of his faith in the Supreme Personality of Godhead, the devotee's past karma also comes to an end. In his commentary on this verse Śrīla Śrīdhara Svāmī explains:

"The bodies of a personal associates of the Supreme Lord are eternal, pure, and free from karma." This verse was spoken by Śrī Nārada to Śrī Vyāsa.

Anuccheda 12

The body of a liberated soul is also described in these words of Śrīmad-Bhāgavatam (8.3.19):

yaṁ dharma-kāmārtha. . .rāty api deham avyayam

"After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What, then, is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers."*

Śrīla Śrīdhara Svāmī comments:

"In this way the Supreme Lord gives the devotee an eternal spiritual body."

Anuccheda 13

The bodies of the liberated souls are also described in these words of Chāndogya Upaniṣad (8.13.1):

aśva iva romāṇi vidhūya. . .dhūtvā śarīram akṛtaṁ kṛtātmā
brahmalokam abhisambhavāni

"As a horse sheds its hairs, . . .so will I shed this external material
body and go to the spiritual abode of the Supreme Lord."

Thus, by the intervention of the Supreme Lord's inconceivable
potency, the devotee leaves behind his material body and attains a
spiritual body like that of the Lord. This is described in the following
narration of Dhruva Mahārāja's activities (Śrīmad-Bhāgavatam 4.12.29):

bibhrad rūpaṁ hiraṇmayam

"Before getting aboard, Dhruva Mahārāja worshiped the airplane,
circumambulated it, and also offered obeisances to the associates of
Viṣṇu. In the meantime he became as brilliant and illuminating as
molten gold. He was thus completely prepared to board the
transcendental plane."*

Śrīla Śrīdhara Svāmī comments:

"This means he attained a form brilliant and illuminating as
molten gold."

Sārṣṭi liberation is described in these words of the Supreme Lord
(Śrīmad-Bhāgavatam 11.29.34), which I have already discussed in Bhakti-
sandarbhā (anuccheda 309):

martyo yadā tyakta-samasta-karmā. . .
. . .mayātma-bhūyāya ca kalpate vai

"A human being who renounces all fruitive activities, offers himself to Me, and yearns to serve Me, becomes immortal. He becomes glorious like Me."

Sārṣṭi liberation is also described in these words of Chāndogya Upaniṣad (8.12.3):

sa tatra paryeti jakṣan krīḍan ramamāṇaḥ

"In the spiritual world the liberated soul walks, plays, and enjoys life."

Sārṣṭi liberation is also described in these words of Taittirīya Upaniṣad (1.6.2):

āpnoti svārājyaṁ

"The liberated soul attains a kingdom in the spiritual world."

In the Taittirīya Upaniṣad (1.5.3) it is said:

sarve 'smai deva balim āharanti

"All the demigods place offerings before the liberated soul."

In Chāndogya Upaniṣad (7.25.2) it is said:

tasya sarveṣu lokeṣu kāma-cāro bhavati

"The liberated soul can travel to whatever world he wishes, simply by wishing to be there."

In Bṛhad-āraṇyaka Upaniṣad (4.4.22) it is said:

sarveśvaraḥ. . .

"The liberated soul becomes glorious like the Supreme Personality of Godhead Himself."

Still, the liberated soul does not have all the powers of the Supreme Personality of Godhead. For example, the liberated soul has no power to create universes. How, then, can the liberated souls become the rulers of the spiritual world of Vaikuṇṭha? This is described in the following words of Vedānta-sūtra (4.4.22):

jagad-vyāpāra-varjam

"Although he has powers and glories like those of the Supreme Lord, the liberated soul has no power to create universes."

Lord Kṛṣṇa tells Devakī (Śrīmad-Bhāgavatam 10.3.41):

adṛṣṭvānyatamaṁ loke. . .

"Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as

Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni."*

In this way, in having saintly qualities, the devotee is in some ways equal to the Lord. Whatever the yogīs attain by their eight mystic powers, powers that begin with aṇimā siddhi, is only a small fraction of the glories and powers attained by the liberated devotee.

The great treasure that the devotee attains by the Supreme Lord's mercy is eternal and imperishable. Śrīmad-Bhāgavatam (3.23.7-8) explains:

ye me svadharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭim prapaśya vitarāmy abhayān aśokān

"Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation, and Kṛṣṇa consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.*

anye punar bhagavato bhruva udvijṛmbha-
vibhramśitārtha-racanāḥ kim urukramasya
siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ

"Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be

annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely attained by persons proud of aristocracy and material possessions."*

Here the words "tapah-samādhī-vidyā" refer to the activities of devotional service. "Atma-yoga" means {sy 168}concentration of the mind". The rhetorical question, {sy 168}What is the use of enjoyments other than the Lord's grace?" is answered with the words, "They are of no use." Then it is said, "All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead." This verse was spoken by Kardama Muni to Devahūti.

Anuccheda 14

Sārūpya liberation is described in these words of Śrīmad-Bhāgavatam (8.4.6):

gajendro bhagavat-sparśād
vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpam
pīta-vāsāś catur-bhujah

"Because Gajendra, king of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-nukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments, and possessing four hands."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 15

Sāmīpya liberation is described in these verses (Śrīmad-Bhāgavatam 3.24.43-47), verses I have already discussed in Bhagavat-sandarbha (anuccheda 84), verses that describe Kardama Muni's attainment of liberation:

mano brahmaṇi yuñjānaḥ . .
 . . labdhātmā mukta-bandhanaḥ . .
 . . bhagavad-bhakti-yuktena
 prāptā bhāgavatī gatiḥ

"He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.*

"Thus he gradually became unaffected by the false ego of material identity and became freed from material affection. Undisturbed, equal to everyone, and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.**

"He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.*

"He began to see that the Supreme Personality of Godhead is situated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.*

"Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service,

ultimately attained the path back to Godhead."*

Now we will discuss sāyujya liberation, which was attained by Aghāśura and other demons. Śrīmad-Bhāgavatam clearly explains that sāyujya liberation is not auspicious and desirable. It is not like sālōkya and the other kinds of liberation. Some individual souls may desire to taste bliss by merging into the Lord's existence. In these situations the Lord may by His potency allow them to thus taste a small particle of the remnants of the bliss He has already tasted. However, the souls that merge into the Lord in this way do not become Him. Neither do they attain all His powers. For example they do not attain His power to create universes. This is described in the following words of the Bṛhat-śruti:

yadainam mukto nu praviśati modate ca kāmāṇś caivānubhavati

"The liberated soul then merges into the Lord. Then he is happy. Then his desires are fulfilled."

In the Mādhyandināyana-śruti it is said:

brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti

"Then the soul merges into Brahman. When Brahman sees, the soul also sees. When Brahman hears, the soul also hears."

This state of merging into the Lord is attained by a very slight intervention of the Lord's potency. The scriptures explain:

ādatte hari-hastena

"With His own hand Lord Kṛṣṇa gives sāyujya liberation."

Sometimes, if the Lord wishes to enjoy pastimes with that individual soul, the Lord may send him out of that merged condition and make him a personal associate of the Lord. Śiśupāla and Dantavakra are examples of this. First they attained sāyujya liberation, and then afterwards they became personal associates of the Lord. Śrī Nārada describes them in these words of Śrīmad-Bhāgavatam (7.1.47):

vairānubandha-tīvreṇa
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ
jagmatur viṣṇu-parśadau

"These two associates of Lord Viṣṇu-Jaya and Vijaya-maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead."*

In this way we have described how, by directly seeing the Supreme Lord, the individual soul may quickly attain sālōkya or the other kinds of liberation. Now we will show how the soul may gradually attain liberation and meet the Supreme Personality of Godhead. This gradual attainment of liberation is also described in the scriptures. For example, Ajāmila's attainment of perfection is described in these words of Śrīmad-Bhāgavatam (6.2.40-44):

sa tasmin deva-sadana
āsīno yogam āsthitaḥ
pratyāhṛtendriya-grāmo
yuyoja mana ātmani

"In Hardwar, Ajāmila took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.*

tato guṇebhya ātmānam
viyuḥjyātma-samādhinā
yuyuje bhagavad-dhāmani
brahmaṇy anubhavātmani

"Ajāmila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.*

yarhy upārata-dhīs tasmin
adrākṣīt puruṣan puraḥ
upalabhyopalabdhān prāg
vavande śirasā dvijaḥ

"When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.*

hitvā kalevaram tīrthe
gaṅgāyām darśanād anu
sadyaḥ svarūpaṁ jagṛhe
bhagavat-pārśva-vartinām

"Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at

Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.*

sākaṁ vihāyasā vipro
mahāpuruṣa-kiṅkariḥ
haimaṁ vimānam āruhya
yayau yatra śriyaḥ patiḥ

"Accompanied by the order-carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune."*

The meaning of these verses is clear. Of the two, the quick attainment of liberation is better than the gradual attainment of liberation.

Anuccheda 16

Sāmīpya liberation is the best kind of liberation, better than sālōkya or the others. That is because the Supreme Lord is directly manifest outside the devotee's heart and before the devotee's eyes. This kind of liberation is described in this question posed by Vajra Mahārāja in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

kalpānām jīva-sāmye hi
muktir naivopapadyate
kadācid api dharma-jña
tatra prcchāmi kāraṇam

"Kalpa after kalpa the number of individual souls in the material world remains the same. Do the individual souls never attain liberation? O knower of religion, I ask you what is the reason for this.

ekaikasmin nare muktim
kalpe kalpe gate dvija
abhaviṣyaj jagac chunyaṁ
kālasyaāder abhāvataḥ

"One by one, kalpa after kalpa, the individual souls attain liberation. O brāhmaṇa, would not the material world become gradually empty in the course of time?

To this question, Śrī Mārkaṇḍeya gave this answer:

jīvasyānyasya sargeṇa
nare muktim upāgate
acintya-śaktir bhagavān
jagat pūrayate sadā

"When one individual soul attains liberation, the Supreme Personality of Godhead, who has inconceivable potencies, replaces him by creating another soul. In this way the Lord keeps the material world always filled.

brahmaṇā saha mucyante
brahma-lokam upāgatāḥ
sṛjyante ca mahā-kalpe
tad-vidhāś cāpare janāḥ

"The souls who reside on Brahmaloḥa attain liberation along with the demigod Brahmā. When, in the next mahā-kalpa, the material worlds are created again, these souls are replaced with other souls like them."

In the numberless material universes there are numberless individual souls whose karma is not awakened and who are as if asleep, merged in material nature. When the Supreme Lord awakens these souls and gives them external material bodies, this is called "creation of the souls". In truth the souls do not have a beginning in time, a moment in time when they were created. Each individual soul always existed. No individual soul will ever cease to exist. Every individual soul exists eternally.

Now we will explain how pure love for the Supreme Personality of Godhead is better than mere liberation. Although the liberated souls are not without pure love for the Lord, still, some souls wish to attain samīpya or the other kinds of liberation so that they may become free from sufferings. This does not make pure love for the Supreme Personality of Godhead any the less important. It is said in Śrīmad-Bhāgavatam (12.13.12):

kaivalyaika-prayojanam

"And that one thing is the only goal of life."

The "one thing" referred to here is pure love for the Supreme Personality of Godhead. The preceding three quarters of this stanza all describe the Supreme Personality of Godhead. Therefore this last quarter should be understood to refer to Him also. That the verses of Śrīmad-Bhāgavatam describe the Supreme Personality of Godhead has already been revealed in the Tattva and Bhagavat sandarbhas. In the preceding stanza it is said (Śrīmad-Bhāgavatam 12.13.11):

hari-līlā-kathā-vrātā-
mṛtānandita-sat-suram

"Śrīmad-Bhāgavatam is filled with nectarean descriptions of Lord Kṛṣṇa's transcendental pastimes, descriptions that delight the saintly devotees."

These words affirm that pure love for the Supreme Personality of Godhead is the primary topic of Śrīmad-Bhāgavatam. The words "hari-līlā-kathāmṛta" mean "The descriptions of Lord Kṛṣṇa's pastimes are nectar", and the words "sat-suram" mean "The self satisfied (ātmārāma) devotees."

The glory of pure love for the Supreme Personality of Godhead is also described in these words of Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satām brahma-sukhānubhūtyā

"Lord Kṛṣṇa, who awards the impersonal brahman realization by His bodily effulgence, also gives pleasure to the devotees as the Supreme Personality of Godhead. Those who are under the spell of external energy, māyā, take Him only as a beautiful child. Yet He gave full transcendental pleasure to the cowherd boys who played with Him. Only after accumulating heaps of pious activities, those boys were promoted to personally associate with the Supreme Personality of Godhead."*

It is also described in these words of Śrīmad-Bhāgavatam (2.1.9):

pariniṣṭhito 'pi nairguṇye

"O saintly king, I was certainly situated perfectly in transcendence,

yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."*

Therefore the word "kaivalya" in Śrīmad-Bhāgavatam 12.13.12 should be interpreted according to these explanations of the true purpose of Śrīmad-Bhāgavatam. The true meaning of {sy 168}kaivalya", then, is "pure love for the Supreme Personality of Godhead". However, even if the word {sy 168}kaivalya" is interpreted to mean "purity", it still refers to love for the Supreme Personality of Godhead, for that love is the purest thing that exists. That the word {sy 168}śuddha" (pure) may be used to describe the unalloyed devotees of the Lord has already been established in the Bhakti-sandarbha. Others, persons who are not devotees of the Lord, have many faults. These persons are criticized in the following words of Śrīmad-Bhāgavatam (1.1.2):

dharma-projjhita-kaitavo 'tra paramaḥ

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth."*

Śrīla Śrīdhara Svāmī comments:

"In this verse the preposition `pra' in the word `projjhita' indicates that the desire for liberation is also rejected in this book."

Therefore this verse of Śrīmad-Bhāgavatam declares that the desire for liberation is actually materially motivated (kaitava). Although the word "kaivalya" may be used to describe the Supreme Personality of Godhead, or the spiritual nature of the Supreme Personality of Godhead, the devotees who love the Supreme Lord still say (Śrīmad-Bhāgavatam 3.15.49):

ś

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc

ceto 'livad yadi nu te padayo rameta

"O Lord, we pray that You let us be born in any hellish condition of live, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasī leaves are beautified when offered to Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

Here it is seen that the devotees give their love to the Supreme Personality of Godhead alone. If the word {sy 168}kaivalya" may be interpreted to mean "liberation". Still, the best meaning of that word is "pure love for the Premadāsa". That is the interpretation that should be accepted. In truth the word "kaivalya" and other like words primarily refer to pure devotional service. This is seen in the following prose passage of Śrīmad-Bhāgavatam (5.19.19-20):

yathā-varṇa-vidhānam apavargaś cāpi bhavati. . .yo 'sau bhagavati
sarva-bhūtātmany anātmnye 'nirukte 'nilayane paramātmāni vāsudeve
'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-
randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

"If one's position is ascertained by a bona-fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions (brāhmaṇa, kṣatriya, vaiśya, and śūdra) and the four spiritual divisions (brahmacārī, gṛhastha, vānaprastha, and sannyāsa), one's life becomes perfect.*

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the

mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation."*

In the first paragraph here it is said: "One who follows the varbhasrama system (varnasya yad vidhanam) and, following his own nature, engages in devotional service, offering the results of his work to the Supreme Personality of Godhead, will gradually attain liberation (apavargas ca bhavati). The nature of that liberation is described in the second paragraph. The word "ātmya" here means material passion and other vices", and therefore the word "anātmya" means {sy 168}freedom from those vices". The person described here strives to attain the happiness felt by the devotees. He does not try to become happy separate from the Lord. He wishes to be happy as the devotees are happy. Here the word "anirukte" means {sy 168}the Supreme Personality of Godhead's form and qualities are beyond the descriptive power of words". The word {sy 168}anilayane" means "the Supreme Personality of Godhead never dies (nilayana). He exists eternally". Here the word {sy 168}bhakti-yogaḥ" (devotional service" is modified by the djective "ananya-nimitta", which means "free from liberation or any other material motivation". The word {sy 168}laksanaḥ" means "that is the nature of devotional service". The activities by which one attains what is described by the word "apavargaḥ" are described in the words: {sy 168}nānā-gati-nimittāvidyā-granthi-randhana", which mean {sy 168}Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities." In this way (dvāreṇa) one attains what is called "apavarga". That is the meaning here. The word "apavarga" comes from the verb "vṛj" preceded by the peroposition "apa". It is derived in that way. It is said in the Padma Purāṇa, Uttara-khaṇḍa:

viṣṇor anucaratvaṁ hi
mokṣam āhur manīṣiṇaḥ

"The wise say that devotional service to Lord Viṣṇu is true

liberation."

In the same way it is said in the Skanda Purāṇa, Revā-khaṇḍa:

niścalā tvayi bhaktir yā
saiva muktir janārdane
muktā eva hi bhaktās te
tava viṣṇo yato hareḥ

"O Lord Kṛṣṇa, unwavering devotion to You is true liberation. O Lord Viṣṇu, Your devotees are already liberated."

Reassuring Queen Rukmiṇī, Lord Kṛṣṇa said (Śrīmad-Bhāgavatam 10.60.50-53):

santi hy ekānta-bhaktāyās tava. . .

. . .mām prapya māniny apavarga-sampadam
vāñchanti ye sampada eva tat-patim

"O most beautiful Rukmini, you are My dearest wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service. And it is a fact also that My devotees, My dearest friends and servitors, are always free from material contamination, even though they are not inclined to ask from Me such liberation. My devotees never desire anything from Me except to be engaged in My service.

In Śrīmad-Bhāgavatam (2.3.12) it is said:

kaivalya-sammata-pathas tv atha bhakti-yogaḥ

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"*

Śrīla Śrīdhara Svāmī comments:

"This verse means: `Devotional service is the true path of liberation."

The word "pathaḥ" (path) here means "the way to attain association with the Supreme Personality of Godhead." This is described in Śrīmad-Bhāgavatam 5.19.20 (quoted in the beginning of this anuccheda) in the passage beginning with the words "yadā hi". That verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 17

in Śrīmad-Bhāgavatam (2.10.1) it is said:

atra sargo visargaś ca. . .

"In the Śrīmad-Bhāgavatam there are the divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum."*

In the this description of the ten topic of a maha-purana, the word "mukti" (liberation) comes toward the end. Therefore, before attaining liberation one must first attain {sy 168}poṣaṇa", which precedes it in this list. {sy 168}Poṣāṇa" here means "mercy". The greatest mercy is the gift of pure love (prīti) for the Lord. This is described in the following words of Śrīmad-Bhāgavatam (5.6.18):

muktim dadāti karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

This is also confirmed by the following words, where Supreme Personality of Godhead tells King Pṛthu (Śrīmad-Bhāgavatam 4.20.16):

varam ca mat kañcana mānavendra
vṛṇīṣva. . .

"My dear king, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like."*

King Pṛthu spoke these words in reply to the Lord (Śrīmad-Bhāgavatam 4.20.31):

yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum

"My Lord, due to Your illusory energy, all living beings in this

material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship, and love. Therefore please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me."*

The Supreme Lord then said to King Pṛthu (Śrīmad-Bhāgavatam 4.20.32):

tam āha rājan mayi bhaktir astu

"The Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the king: 'My dear king, may you always be blessed by engaging in My devotional service'."*

The word "bhakti" here means "devotional service filled with pure love for the Lord". This last verse was spoken by Lord Viṣṇu.

Anuccheda 18

By hearing Śrīmad-Bhāgavatam one attains pure love for the Supreme Personality of Godhead, love that is the true goal of life. This has already been briefly explained in Tattva-sandarbha. This truth about pure love for the Supreme Lord was revealed to Lord Vyāsadeva in a mystic trance of samādhi and it was also revealed to Śrīla Śukadeva Gosvāmī in his heart. That one attains love for the Supreme Personality of Godhead by hearing Śrīmad-Bhāgavatam is confirmed by these words of Śrīmad-Bhāgavatam (1.7.7):

yasyām vai śrūyamānāyām. . .

"Simply by giving aural reception to this Vedic literature, the feeling for devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."*

It is also confirmed by these words (Śrīmad-Bhāgavatam 12.12.69):

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvaḥ . .

"I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth."*

It is also confirmed by these words (Śrīmad-Bhāgavatam 1.1.2):

dharma-projjhita-kaitavo 'tra paramaḥ . .

. . . kim va parair īśvaraḥ

sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As

soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

In the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36) the word "rahasya" (secret) refers to this truth: that by hearing Śrīmad-Bhāgavatam one attains love for the Supreme Personality of Godhead. This has already been described in Bhagavat-sandarbhā's explanation of the third of these four most important verses. Love for the Supreme Lord is true liberation, is the Lord's greatest mercy, and is the greatest goal of life. Simply by hearing Śrīmad-Bhāgavatam one attains it. As Śrī Vyāsa was about to write Śrīmad-Bhāgavatam, Śrī Nārada rebuked him and gave him this instruction (Śrīmad-Bhāgavatam 1.5.9):

yathā dharmādayaś cārthā
muni-varyānukirtitāḥ
na tathā vāsudevasya
mahimā hy anuvarṇitāḥ

"Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva."*

In this verse the word "ca" means {sy 168}although". Śrī Nārada spoke these words because he knew that the description of the Supreme Lord's glories would awaken love for Him. This verse was spoken by Śrī Nārada.

Anuccheda 19

Devotional service eclipses all kinds of liberation. Opening their

throats, the scriptures loudly proclaim this truth. Sometimes liberation is offered by the Supreme Lord Himself, and sometimes it is given by the Lord's personal associates. In either case liberation is eclipsed by devotional service. That liberation offered by the Supreme Lord Himself is eclipsed by devotional service is seen in these words of Śrīmad-Bhāgavatam (5.6.17):

yasyām eva kavaya ātmānam avirataṁ vividha-vṛjina-saṁsāra-
paritāpopatapyamānam anuṣavanam snapayantas tayaiva parayā nivṛtya
hy apavargam ātyantikam parama-puruṣārtham api svayam āsāditam no
evādriyante bhagavadiyatvenaiva parisamāpta-sarvārthāḥ.

"Devotees always bathe themselves in devotional service in order to be relieved of the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation (mukti) is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires."*

In this passage the word "yasyām" means {sy 168}devotional service, which was described in the previous paragraph". Liberation and all other kinds of good fortune follow as by-products of devotional service. This is also confirmed by the following words of Śrī Nārada-pañcarātra:

hari-bhakti-mahā-devyāḥ
sarvā mukty-ādi-siddhayaḥ
bhuktayaś cādbhutās tasyāś
ceṭikā-vad anuvratāḥ

"Liberation and all other perfections, as well as all kinds of wonderful enjoyments are the followers and servants of the goddess of devotional service."

Still, the devotees disdain all these offered perfections and enjoyments. This is described in the following words spoken by King Indra to Śrī Vṛtra Śrīmad-Bhāgavatam (6.12.22):

yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīḍato 'mṛtāmbhodhau
kiṁ kṣudraiḥ khātakodakaiḥ

"A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him, what is the use of water in small ditches?"*

The verse quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 20

That devotional service eclipses the liberated attained by serving great devotees and by hearing the descriptions of the Lord's glories is described in these words of Śrīmad-Bhāgavatam (10.87.21):

duravagamātmā-tattva-nigamāya tavāṭṭa-tanoś
carita-mahimāmṛtābdhi-parivarta-parīśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ

"Dear Lord, it is very difficult to understand spiritual knowledge. Your appearance here, just as You are, is to explain to us this most difficult subject of knowledge of the spirit. As such, Your devotees who have left their domestic comforts to associate with the liberated ācāryas (teachers) are now fully merged in the devotional service of Your Lordship, and thus they do not care for any so-called liberation."*

In this verse the words "ātma-tattvam" mean {sy 168}the truth of the Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, "nigama" means "knowledge", "ātma-tanoḥ" means {sy 168}whose form is manifest, "pari" means "for renouncing", "carita-mahāmṛtābdheḥ parivarta" means "by diving into the nectar of Your pastimes, they become free of all fatigue", "caraṇa-saroja-hamsānām" means "the great souls like Śrīla Śukadeva Gosvāmī", {sy 168}kulāni" means "the disciples and granddisciples", "saṅga-viśṛṣṭa" means because of that association they have renounced their homes", and "apavargam na parilaṣanti" means "Because they are like swans at the lotus flowers of Your feet, they do not desire even liberation". What more need be said of these great souls? In this way the meaning of this verse is explained. This verse was spoken by the Personified Vedas.

Anuccheda 21

In this way devotional service eclipses even the liberation attained by serving the Lord and also the liberation attained by chanting and hearing the Lord's glories. This has already been discussed in the Bhakti-sandarbhā, where Lord Kapiladeva was quoted as saying Śrīmad-Bhāgavatam (3.25.24):

naikātmataṁ me spṛhayanti kecit. . .

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."*

In this verse the word "ekatmatam" means either {sy 168}the liberation of merging into the impersonal Brahman" or "the liberation of merging into the Supreme Personality of Godhead". That devotional service eclipses even the liberation attained by serving the Lord is affirmed by Lord Viṣṇu Himself in these words of Śrīmad-Bhāgavatam (9.4.67):

mat-sevayā pratītam te. . .

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (sālokya, sārūpya, sāmīpya, and sārṣṭi), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

This is also affirmed by Lord Kapiladeva in these words of Śrīmad-Bhāgavatam (3.29.13):

sālokya-sārṣṭi. . .

"A pure devotee does not accept any kind of liberation-sālokya, sārṣṭi, sāmīpya, sārūpya, or ekatva- even though they are offered by the Supreme Personality of Godhead."*

In this way the scriptures say that liberation is to be rejected, as the other goals of life are also. In this way it is seen that all these goals are eclipsed by devotional service. That ordinary liberation is eclipsed

by devotional service is affirmed by these words previously quoted in Bhakti-sandarbha and other places (Śrīmad-Bhāgavatam 11.20.34):

na kiñcit sādhavo dhīrāḥ. . .

"My dear Uddhava, the devotees who have completely taken shelter of My service are so steadfast in devotional service that they have no other desire. Even if they are offered the four kinds of spiritual opulences, they will refuse to accept them. So what to speak of their desiring anything within this material world!"*

This truth is also affirmed by these words of Śrīmad-Bhāgavatam (12.10.6):

naivecchaty āśīṣaḥ kvāpi
brahmaṛṣir mokṣam apy uta
bhaktim parām bhagavati
labdhavān puruṣe 'vyaye

"My dear Devī, this great brāhmaṇa sage Mārkaṇḍeya has attained unflinching faith and devotion unto the Supreme Personality of Godhead, and as such he does not aspire after any benedictions, including liberation from the material world."*

Liberation is also eclipsed by attachment to the Lord, an attachment that frees one from the material pleasures and sufferings destined by one's past karma. This is described in the following words of Śrīmad-Bhāgavatam (6.17.28):

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati

svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them, the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Because their only goal is to attain the Supreme Personality of Godhead, these devotees see every place in the material world, from Svargaloka down to the lower worlds, as equally abominable. In this way they see with equal vision. This verse was spoken by Lord Śiva to Goddess Durgā.

Anuccheda 22

Liberation is also eclipsed by the intense longing to serve the feet of the Supreme Personality of Godhead. This is described in these words of Śrīmad-Bhāgavatam (3.4.15):

ko nv īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevanotsukaḥ

"O Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification, and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."*

In this verse the word "īśa" means "O Supreme Personality of Godhead". This verse was spoken by Śrī Uddhava to the Supreme Personality of Godhead.

Anuccheda 23

Liberation is also eclipsed by the desire to worship the Lord by offering everything to Him. This is described in these words of Śrīmad-Bhāgavatam (11.14.14):

na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārvaḥmaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmeccati mad vinānyat

"My dear Uddhava, a person whose consciousness is completely absorbed in My thought and activities does not aspire [Seven to occupy the post of Brahmā, or the post of Indra, or the post of lordship over the planets, or the eight kinds of mystic perfections, or even liberation itself]."

Śrīla Śrīdhara Svāmī comments:

"Here the word 'rasādhipatyam' means 'lordship over Pātālaloka and the other lower worlds', 'apunar-bhavam' means 'liberation', 'mad-vinā anyān icchati' means 'he does not desire anything but Me' The meaning here is 'I am most dear to him'. That is the meaning."

Here the word "sarvaḥmaṁ" means "a great kingdom, like that of Mahārāja Priyavrata and other great kings". In this verse the rulership of four planets, beginning with Brahmāloka (pārameṣṭhya) and going down from there to lesser worlds, is described. If the rulership of

Brahmaloka is rejected here, then what need be said about the rulership of other, lesser worlds? Liberation and yogic powers are also rejected here. Devotional service is superior to them both. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 24

It is said in Śrīmad-Bhāgavatam (6.11.25):

na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasā tvā virahayya kaṅkṣe

"O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets, or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet."*

Here the word "nāka-prṣṭham" means {sy 168}Dhruvaloka". If Dhruvaloka is rejected, then what need be said about the four other worlds described in the previous verse quoted here. Those four worlds are all inferior to Dhruvaloka. Dhruvaloka is superior because it is near the spiritual world of Lord Viṣṇu. This verse was spoken by Śrī Vṛtra.

Anuccheda 25

That liberation is also eclipsed by attaining close association with

the Lord is confirmed by these words of Śrīmad-Bhāgavatam (10.16.37):

na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajāḥ-prapannāḥ

"Dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over all the planetary systems, the mystic perfections of yoga, or even liberation from material existence."*

This verse says: "He does not care for heavenly planets, what to speak of lordship over Brahmaloḥa, what to speak of lordship over Patalaloka." In the second half of this stanza the word "vā" (or) shows the relationship of all these. There the word "pāda-rajāḥ" (the dust of Your lotus feet) indicates close devotional association with the Lord. This verse was spoken by the Nāgapatnīs to the Supreme Personality of Godhead.

Anuccheda 26

Liberation is also eclipsed by the activities of chanting the glories of the Supreme Personality of Godhead. This is confirmed by these words of Śrīmad-Bhāgavatam (7.6.25):

tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ

"Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification, and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha, and mokṣa."*

In this verse the word "aguṇena" means "by liberation", and "sāram-juṣām" means "of the saintly devotees who taste the sweetness of glorifying the Lord". This verse was spoken by Śrī Prahlāda to the sons of the demons.

Anuccheda 27

Liberation is also eclipsed by hearing the glories of the Supreme Personality of Godhead. This is confirmed by the following words of Śrīmad-Bhāgavatam (4.20.23-24):

varān vibho tvad varadeśvarād budhaḥ
katham vṛṇīte guṇa-vikriyātmanām
ye nārakānām api santi dehinām
tān īśa kaivalya-pate vṛṇe na ca

"My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of material nature? Such benedictions are available automatically, even in

the lives of the living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.*

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction where there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."*

In this verse the words "tad api" mean "even liberation". These verses were spoken by King Pṛthu to Lord Viṣṇu.

Anuccheda 28

Liberation is also eclipsed by the desire to become a servant of the Supreme Personality of Godhead. This is confirmed by the following words of Śrīmad-Bhāgavatam (5.14.44):

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokam
naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ

"My dear king, the activities of Bharata Mahārāja are wonderful.

He gave up everything difficult for others to give up. He gave up his kingdom, his wife, and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength, and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."*

In this verse the word "yaḥ" (who) refers to Ṛṣabhadeva's son Bharata. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 29

Liberation is also eclipsed by the desire to serve the Lord by becoming a demigod and ruling a planet on the Lord's behalf. This is described in the following words of Śrīmad-Bhāgavatam (7.8.42):

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te
muktis teṣāṁ na hi bahumatā nārasimhāparaiḥ kim

"O Supreme Lord, You are our deliverer and protector. Our shares of sacrifice, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to

speaking of the benefits of kāma, artha, and dharma."*

The meaning of this verse is clear. This verse was spoken by the demigod Indra to Lord Nṛsiṃha.

Anuccheda 30

Liberation is also eclipsed by associating with great devotees of the Lord. This is described in these words of Śrīmad-Bhāgavatam (4.24.57):

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Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha, and dharma."*

The meaning of this verse is clear. This verse was spoken by the demigod Indra to Lord Nṛsiṃha.

Liberation is also eclipsed by associating with great devotees of the Lord. This is described in these words of Śrīmad-Bhāgavatam (4.24.57):

kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest, then, can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"*

Śrīla Śrīdhara Svāmī comments:

"A person who has attained the feet of a great devotee becomes free of all fear. What remains to be attained by him? Association with a devotee of the Lord dances on the heads of all other goals of life."

This verse was spoken by Lord Śiva to the Pracetās.

Anuccheda 31

This is also confirmed by the following words of Śrīmad-Bhāgavatam (4.30.33-34):

yāvat te māyayā sprṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānāṁ

saṅgaḥ syān no bhava bhava

"Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.*

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi. . .

"Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets, or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction."*

Afraid that they will turn their faces away from the Lord and become non-devotees, the devotees offer this prayer, to protect themselves from becoming non-devotees. By associating with devotees, they save themselves from becoming non-devotees. In the second of these verses is described the limitless glory of the devotees. In the first of these verses the devotees say they wish to love the lotus feet of the Lord and stay near them. The devotees do not desire sāmīpya-mukti or any other kind of liberation. These two verses were spoken by the Pracetās to the eight-armed Puruṣa-avatāra.

Similar verses are seen in many different places in the scriptures. That devotional service is the highest attainment is also confirmed in the following words from the Bṛhat-tantra, words quoted by Śrīla Madhvācārya in his commentary:

yathā śrīr nitya-muktāpi
prāpta-kāmāpi sarvadā
upāste nityaśo viṣṇum
evam bhakto bhaved api

"Even though she is eternally liberated, and even though her every desire is at once fulfilled, Goddess Lakṣmī still worships Lord Viṣṇu eternally. The devotees also act in that way."

In the Brahma-vaivarta Purāṇa it is said:

na hrāso na ca vṛddhir vā
muktānām vidyate kvacit
vidvat-pratyakṣa-siddhatvāt
kāraṇābhāvato 'numā

"For the liberated souls there is not improvement and no diminution. Because their knowledge is perfect, they are free from cause and effect.

harer upāsanā cātra
sadaiva sukha-rūpiṇī
na ca sādhana-bhūtā sā
siddhir evātra sā yataḥ

"In the spiritual world they have forms of bliss. There they worship Lord Hari eternally. They do not make gradual advancement in devotional service, for their devotion is always perfect."

In the Sauparṇa-śruti it is said:

sarvadaitam upāsīta, yāvad vimuktir muktā hy etam upāsate

"The liberated souls worship Lord Hari eternally. The goddess of liberation herself worships Lord Hari."

In his Bhārata-tātparya commentary on Mahābhārata, Śrīla Madhvācārya quotes these words from another place in the Śruti-śāstra:

muktānām pai bhaktir hi
paramānanda-rūpiṇī

"The liberated souls also engage in devotional service. It brings them great bliss."

This truth is also confirmed by the following words of the Gautamīya Tantra:

evam dīkṣām cared yas tu
puruṣo vita-kalmaṣaḥ
sa loke vartamāno 'pi
jīvan-muktaḥ pramodate

"A sinless person initiated by a bona-fide spiritual master becomes liberated. Even as he lives in the material world he is both liberated and

happy.

uditākṛtir ānandaḥ
sarvatra sama-darśakaḥ
pūrṇāhantā-mayī sākṣād
bhaktiḥ syāt prema-lakṣaṇā

"He becomes bliss personified. He sees with equal vision. Retaining his individual identity, he serves the Lord with great love and devotion."

The equal vision mentioned here means that the devotees are equal in both loss and gain. In the Gautamīya Tantra the sages ask this question:

katham bhaktir bhavet premṇā
jīvan-muktasya nārada
jīvan-mukta-śarīrāṇām
cit-sattā-niḥspṛhā yataḥ
virakteḥ kāraṇam bhaktiḥ
sā tu muktes tu sādhanam

"Why would a soul liberated in this life serve the Supreme Lord with love and devotion? The souls already liberated in this life have already attained eternal liberated life. Therefore they have no material desires. Devotional service is only a means to attain an end, to attain renunciation, or to attain liberation."

To this question Śrī Nārada gives the following answer:

bhadra-muktaṁ bhavadbhiś ca
muktis turyā parāt parā

nirahaṁ yatra cit-sattā
turyā sā muktir ucyate

"You are all perfectly liberated. Liberation is beyond the material world. It is higher than the highest. Spiritual existence where individual identity no longer exists is called liberation.

pūrṇāhantā-mayī bhaktis
turyātītā nigadyate
kṛṣṇa-dhāmamayaṁ brahma
kvacit kutrāpi bhāsate

"However, individual identity continues to exist in devotional service, which is said to be above even liberation. The impersonal Brahman effulgence that is the goal of liberation is only the effulgence of Lord Kṛṣṇa's limbs.

nirvījendriya-gaṁ tat tu
ātma-sthaṁ kevalaṁ sukham
kṛṣṇas tu paripūrṇātmā
sarvatra sukha-rūpakaḥ
bhakti-vṛtti-kṛtābhyāsāt
tat-kṣaṇād gocarī-kṛtaḥ

"Spiritual bliss is perceived only by spiritual senses. Lord Kṛṣṇa is the original form of the Supreme. He is always full of bliss. By regularly serving Him with devotion one can come to see Him directly."

Even the impersonalist philosophers accept the supreme position of the Lord's personal form. In the Nṛsiṁha-tāpanī Upaniṣad (2.4) it is said:

yam vai sarve devā āmananti mumukṣavo brahma-vādinaś ca

"The demigods, the brahmavādīs, and the jñānīs who long for liberation all bow down before the Supreme Personality of Godhead."

In his commentary on that verse Śrī Śaṅkarācārya says:

yathā muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante

"The liberated souls attain spiritual bodies, worship the Supreme Personality of Godhead and participate in His pastimes."

The word "brahma-vādinaḥ" here means "liberated souls". This is supported by these words of Pāṇini (Aṣṭādhyāyī 7.2.7):

vada sthairye

That the impersonalist jñānīs eventually become devotees is also confirmed by these words (Bhagavad-gītā 7.17):

teṣāṁ jñānī nitya-yukta
eka-bhaktir viśiṣyate

"Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best."*

That the mercy of the Supreme Personality of Godhead is the

highest attainment is confirmed by the following words of the Nārada-pañcarātra, Jitānta-stotra:

mokṣa-sālokya-sārūpyān
prārthaye na dharādhara
icchāmi hi mahā-bhāga
kāruṇyam tava suvrata

"O Lord, O maintainer of the worlds, I do not pray for liberation, or to live on Your planet, or to have a form like Your form. I wish only for Your mercy."

That devotional service eclipses all other goals of life is confirmed by these words of Śrī Hayaśīrṣa-pañcarātra, Śrī Nārāyaṇa-vyūha-stava:

na dharmaṁ kāmam arthaṁ vā
mokṣaṁ vā varadeśvara
prārthaye tava pādābje
dāsyam evābhikāmaye

"O Supreme Personality of Godhead, O giver of boons, I do not pray for piety, sense pleasure, or wealth. I wish only service to Your feet."

punaḥ punar varān ditsur
viṣṇur muktiṁ na yācitāḥ
bhaktir eva vṛtā yena
prahlādaṁ taṁ namāmy aham

"I offer my respectful obeisances to Śrī Prahlāda. Even though Lord Viṣṇu again and again offered boons to him, he never asked for

liberation. The boons he chose were only devotional service.

yadṛcchayā labdham api
viṣṇor dāśarathes tu yaḥ
naicchan moksaṁ vinā dāsyam
tasmai hanumate namaḥ

"I offer my respectful obeisances to Śrī Hanumān. Even though Lord Rāmacandra offered him liberation, he would not accept it without devotional service."

In the Jitānta-stotra it is also said:

dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-paṅkajasyādho
jīvitam dīyatām mama

"O Lord, never I will wish for material piety, sense pleasure, or money. Please give me only a place under Your lotus feet."

It is not surprising that love for the Supreme Lord eclipses all other goals of life. In Śrīmad-Bhāgavatam (5.18.12) it is said:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

"All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of

Godhead, Vāsudeva."*

Devotional service brings the virtue of compassion. In Śrīmad-Bhāgavatam (9.21.12) King Rantideva says:

na kāmāye 'haṁ gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavaṁ vā
ārtim prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ

"I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering."*

The meaning of this verse is clear. Because he was a great hero of compassion (dayā-vīra), King Rantideva would not abandon the people in general. Neither did he consider who was worthy and who was not worthy to receive charity from him. In the same way, persons who are heroes of charity (dāna-vīra), persons who, because of their earnest love for the Supreme Personality of Godhead, have renounced even liberation, have nothing to fear. Such persons, persons like Śrīla Śukadeva Gosvāmī, persons who know the truth, persons who have faith that love for the Supreme Lord is the highest goal of life, are described in this verse. Such persons choose love for the Supreme Personality of Godhead over any kind of liberation. This verse was spoken by King Rantideva.

Anuccheda 33

Love for the Supreme Personality of Godhead is ultimate result obtained by following the spiritual practices described in the Vedas. It is

said in Śrīmad-Bhāgavatam (3.9.41):

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddham niḥśreyasām puṁsām
mat-prītiḥ tattvavin-matam

"It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc. is to invoke My satisfaction."*

Śrīla Śrīdhara Svāmī comments:

"In this verse the Supreme Personality of Godhead says: 'Nothing is more important than satisfying Me.' He says: 'It is the opinion of expert transcendentalists (tattvavin-matam) that the ultimate goal (rāddham niḥśreyasām) of performing all traditional good works (beginning with pūrta) is to invoke My satisfaction (mat-prītiḥ)'."

The meaning here is that persons who are not great transcendentalists, persons who do not know the real truth, think other results are more important than satisfying the Supreme Personality of Godhead. These persons think devotional service is only a tool that one uses to perform these other activities.

Anuccheda 34

What is the opinion of the advanced transcendentalists, the persons who know the real truth? The Supreme Personality of Godhead Himself explains (Śrīmad-Bhāgavatam 3.9.42):

aham ātmātamanām dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratim kuryād
dehādir yat-kṛte priyaḥ

"I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only."*

In this verse the Supreme Personality of Godhead says: {sy 168}I (aham) am the Supersoul (ātmā). I am like the sun, and the of individual souls (ātmanām), are like the rays of My sunlight."

This is also described in these words of Śrīmad-Bhāgavatam (10.14.55):

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām

"You should know Kṛṣṇa as the original soul of all ātmās (living entities)."

in Śrīmad-Bhāgavatam 3.9.42.the Supreme Personality of Godhead declares: "I am supremely pure. I am the dearest (preṣṭha) of all dear things (preyasām). People are wrongly attached to the gross and subtle bodies (kṛte dehādibhir priyaḥ), but they should be attached to Me only." These words mean: "They who have the fault of not understanding Me do not do everything for Me." This verse was spoken by Śrī Garbhodakaśāyī Viṣṇu to the demigod Brahmā.

From this it may be understood that pure love (śuddha-prīti) for the Supreme Personality of Godhead is the best of all spiritual attainments. It is said in Śrīmad-Bhāgavatam (6.14.3-5):

rajobhiḥ sama-saṅkhyātāḥ
pārthavair iha jantavaḥ
teṣāṁ ye kecanehante
śreyo vai manujādayaḥ

"In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them few are interested in following religious principles.*

prāyo mumukṣavas teṣāṁ
kecanaiva dvijottama
mumukṣūnāṁ sahasreṣu
kecin mucyeta sidhyati

"O best of the brāhmaṇas, Śukadeva Gosvāmī, out of many persons who follow religious principles, only a few desire liberation from the material world. among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, county, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.*

muktānāṁ api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are very rare."*

In these verses the word "sreyah" means {sy 168}persons who are interested in following religious principles so they will be happy in the next life, are better", and {sy 168}mucyeta" means "they become liberated even while living in the material world". If after they attain liberation, such souls do not commit offenses to the Supreme Personality of Godhead, they attain the highest, the final liberation. The liberated souls who commit offenses to the Supreme Personality of Godhead are described in these words of Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

"O lotus-eyed one, those who think they are liberated in this life but who are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances to rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."*

These persons were also described in these words of the scriptures quoted previously in Bhakti-sandarbhā (110-120):

jīvan-muktāḥ prapadyante
punaḥ saṁsāra-vāsanam
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

"Even liberated souls will again take birth in the world of birth and death if they offend the Supreme Personality of Godhead, whose great powers are beyond all understanding."

nānuvrajati yo mohād
vrajantam parameśvaram
jñānāgni-dagdha-karmāpi
sa bhaved brahma-rākṣasaḥ

"Even if his past karma is burned to ashes by spiritual knowledge, a person who does not worship the Supreme Personality of Godhead when He arrives will take birth as a brahma-rākṣasa demon."

Among many millions of liberated souls, one exalted devotee of the Lord is rare. It is said in Śrīmad-Bhāgavatam (10.9.21):

nāyaṁ sukhāpo bhagavān. . .

"The Supreme Personality of Godhead, who is known as the son of Yaśodā and Nanda Mahārāja, is never so completely known to the yogīs and speculators. But He is easily available to His devotees."*

It is also said in Śrīmad-Bhāgavatam (5.6.18):

muktim dadāti karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

In Śrīmad-Bhāgavatam (10.14.5) it is said:

nārāyaṇa-parāyaṇāḥ sudurlabhāḥ

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a

Such devotees are peaceful (praśāntātmā) because they have full faith in the Śrī Supreme Personality of Godhead.

This is confirmed in Śrīmad-Bhāgavatam (11.19.36), where the Supreme Lord declares:

śamo man-niṣṭhatā buddheḥ

"Faith in Me is peacefulness of the intelligence."

The verses quoted in the beginning of this anuccheda were spoken by King Parīkṣit to Śrīla Śukadeva Gosvāmī.

Anuccheda 36

It is said in Śrīmad-Bhāgavatam (2.1.7):

prāyeṇa munayo rājan
nivṛttā vidhi-śedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

"O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."*

In these words the devotional service performed by the great souls is described. The position of the non-devotees is criticized in these words of Śrīmad-Bhāgavatam (2.3.24):

tad aśma-sāraṁ hṛdayaṁ batedam

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end."*

The devotees are also praised in these words of Śrīmad-Bhāgavatam (7.13.23):

tathāpi brūmahe praśnāṁs
tava rājan yathā-śrutam
sambhāṣaṇīyo hi bhavān
ātmanaḥ śuddhim icchatā

"My dear king, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification."*

In this verse the word "śuddhim" means "the desire to attain pure devotional service". This verse was spoken by Lord Dattātreya to Śrī Prahlāda.

Anuccheda 37

The devotees are also praised in these words of Śrīmad-Bhāgavatam (11.14.24):

vāg gadagadā dravate yasya cittam
rudaty abhīkṣṇam hasati kvacic ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti

"A devotee whose voice becomes choked, whose heart melts, who weeps again and again, who becomes embarrassed, and who sometimes laughs, sings, and dances, purifies the whole world."

The meaning of this verse is clear.

Anuccheda 38

The Supreme Lord Himself praises the devotees in these words of Śrīmad-Bhāgavatam (11.14.16):

nirapekṣam munim śāntam
nirvairam sama-darśanam
anuvrajāmy aham nityam
pūyetye aṅghri-reṇubhiḥ

"I follow a devotee who is peaceful and desireless, who always

thinks of Me, who sees everyone equally. and who thinks of no one as his enemy. I follow him so I may become purified by the dust of his feet."

In this verse the Supreme Lord saus: "I follow a pure devotee (muni), a devotee like Śrī Nārada and others, a devotee who is peaceful (śāntam) and desireless (nirapekṣam), who does not think some things should be accepted and others should be rejected (sama-darśanam). and who thinks of no one as his enemy (nirvairam)."

In this verse the Supreme Lord says: "I am devoted to the saintly persons who have sincere devotion to Me." Why does the Lord follow such devotees. The Lord says: "I follow them so I may become absolved (pūyeya) of the debt I owe them for their devotion to Me". That is the meaning here. this verse was spoken by the Supreme Personality of Godhead.

Anuccheda 39

The devotees are again praised in these words of Śrīmad-Bhāgavatam (7.4.36):

guṇair aham asaṅkhyeyair
māhātmyaṁ tasya sūcyate
vāsudeve bhagavati
yasya naisargikī ratiḥ

"Who could list the innumerable transcendental qualities of Prahāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa (the son of Vasudeva), and unalloyed devotion to Him. His attachment ot Lord Kṛṣṇa was natural because of His previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul (mahātmā)."*

The word "tasya" (of him) in this verse refers to Śrī Prahlāda. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 40

All of this proves that pure love for the Supreme Personality of Godhead is the highest goal of life. This truth is also confirmed by this prose passage of Śrīmad-Bhāgavatam (6.9.39):

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd
avalīḍhayā sva-manasi niṣyandamānānavarata-sukhena vismarita-dṛṣṭa-
śruta-viṣaya-sukha-leśābhāsaḥ parama-bhāgavatā ekāntino bhagavati
sarva-bhūta-priya-suhṛdi sarvātmani nitarām nirantaram nirvṛta-
manasaḥ katham u ha vā ete madhumanthana punaḥ svārtha-kuṣalā hy
ātma-priya-suhṛdaḥ sādhas tvac-caraṇāmbujānusevām viṣṛjati na yatra
punar ayaṁ saṁsāra-paryāvartaḥ

"Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You, and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?"*

Liberation is described in these words of Śrīmad-Bhāgavatam (7.15.35):

cittaṁ brahma-sukha-sprṣṭaṁ
naivottiṣṭheta karhicit

"When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities."*

These words of Śrīmad-Bhāgavatam say: "O Lord, You are the dear friend of the individual soirit souls". The verse quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead

Anuccheda 41

Liberation is again described in these words of Śrīmad-Bhāgavatam (1.5.18-19):

tasyaiva hetoḥ prayateta kovindo
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-ramhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable ven by wandering from the topmost planet (Brahmaloka) to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in the course of time we obtain miseries even though we do not desire them."*

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchen na rasa-graho janaḥ

"My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers, etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."*

The meaning of these verses is clear. These verses were spoken by Śrī Nārada.

Anuccheda 42

Devotional service and liberation are described in these words of Śrīmad-Bhāgavatam (4.20.29):

bhajanty atha tvām ata eva sādhave
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satām
nimittam anyad bhagavan na vidmahe

"Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet."*

Śrīla Śrīdhara Svāmī comments:

"This verse says: 'O Supreme Personality of Godhead, because You are kind and affectionate to the poor and fallen, the devotees (sādhavaḥ), who have no material desires, worship (bhajanti) You (tvām), who are attained by those who have (atha turned away from impersonal speculations.' What is the Supreme Personality of Godhead like? He is free of all bewildered material activities inspired by the mode of material nature. Why do the devotees worship the Supreme Personality of Godhead? This verse explains: 'O Lord, the devotees do not know anything but Your feet' (bhavat-padānusmaranād anyan na vidmahe)."

This verse was spoken by King Pṛthu to Lord Viṣṇu.

Anuccheda 43

In this way it is seen that the devotees desire only love for the Supreme Personality of Godhead. They reject everything else. This is described in these words of Śrīmad-Bhāgavatam (10.39.1-2):

sukhopaviṣṭaḥ paryāñke
rāma-kṛṣṇoru-mānitaḥ
lebhe manorathān sarvān
pathi yān sa cakāra ha

kim alabhyaṁ bhagavati
prasanne śrī-niketane
tathāpi tat-parā rājan
na hi vāñchanti kiñcana

"Akrūra was warmly received by Lord Kṛṣṇa and Nanda Mahārāja and offered a resting place for the night. In the meantime the two brothers Balarāma and Kṛṣṇa went to take Their supper. Akrūra sat on his bed and began to reflect that all the desires which he had anticipated while coming from Mathurā to Vṛndāvana had been fulfilled. Lord Kṛṣṇa is the husband of the goddess of fortune. Being pleased with His pure devotee, He can offer whatever the devotee desires. But the pure devotee does not ask anything from the Lord for his personal benefit."*

The word "saḥ" (he) in this verse refers to Akrūra. The word "yān" (them) in this verse is explained in these words spoken by Akrūra Śrīmad-Bhāgavatam (10.38.3):

kiṁ mayācaritaṁ bhadraṁ
kiṁ taptaṁ paramaṁ tapaḥ
kiṁ vāthāpy arhate dattaṁ
yad draṁsyāmy adya keśavam

"What pious deeds did I do? What great austerities did I perform? What charity did I give, that today I will see Lord Kṛṣṇa?"

In these words it is seen that the devotees desire only devotional service. Here someone may object: "Why do the devotees not pray for liberation and other desirable things?" This protest is answered in this verse by the words "kiṁ alabhyam" (What cannot be attained when when has satisfied Lord Kṛṣṇa?). These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 44

Pure love for the Supreme Personality of Godhead is again

described in these words of Śrīmad-Bhāgavatam (1.19.16):

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yaṁ yaṁ upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ

"Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees, and friendly relations with all living beings."*

In this verse the word "sṛṣṭim" means {sy 168}birth, and "sarvatra maitrīm" means "without casting a cruel glance on anyone". Being especially respectful to the brāhmaṇas, he says here "namaḥ" (I offer my respectful obeisances). This verse was spojen by King Parīkṣit.

Anuccheda 45

That the devotees desire only to have love for the Supreme Personality of Godhead is described in these words of Śrīmad-Bhāgavatam (4.9.36):

na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yadṛcchayā labdha-manāḥ-samṛddhayaḥ

"My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda (the Supreme Personality of Godhead, who can

offer libration) and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life such persons remain satisfied, and thus they never ask the Lord for material prosperity."*

The words "yadrcchaya labdha-manah samrddhayah" mean "without making any effort they attain great spiritual wealth in their hearts". the briefest merciful glance of the Lord fulfills all desires. That is the power of devotional service.

That the devotees desire only to love the Supreme Personality of Godhead is also seen in these words of Śrīmad-Bhāgavatam (4.9.29):

naicchan mukti-pater muktim
tasmāt tāpam upeyivān

"He did not demand actual liberation from the material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."*

In these words spoken by Dhruva Mahārāja the word {sy 168}mukti" refers to devotional service. This interpretation of the word "mukti" is confirmed by these words of the scriptures:

viṣṇor anucaratvaṁ hi
mokṣam āhur man;īṣiṇaḥ

"The wise philosophers affirm that devotional service to Lord Viṣṇu is true liberation."

The verse quoted in the beginning of this anuccheda was spoken

by Śrī Maitreya.

Anuccheda 46

Desires other than the desire to love the Supreme Personality of Godhead are criticized in the following two prayers of a pure devotee, prayers recorded in the following five prose paragraphs of Śrīmad-Bhāgavatam (5.24.23.-26):

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-
śarīrāveśita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryām
cāpaviddha iti hovāca.

"When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa, and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.*

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya
sacivo mantraya vṛta ekāntato bṛhaspatis tam atihāya svayam
upendreṇātmānam ayacatātmanaś cāśiṣo no eva tad-dāsyam ati-
gambhīra-vayasah kālasya manvantara-parivṛttam kiyaḥ loka-trayam
idam.

"Alas, how pitiable it is for Indra, the king of heaven, that although he is very learned and powerful and although he chose

Bṛhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.*

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryam yad
utākutobhayam padam dīyamānam bhagavataḥ param iti
bhagavatoparate khalu sva-pitari.

"Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understands his own self-interest. Upon the death of Prahlāda's father, Hiraṇyakaśipu, Lord Nṛsimhadeva wanted to offer Prahlāda his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlāda accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts are not His actual mercy. Consequently, instead of accepting the results of karma and jnana, Prahlāda Mahārāja simply begged the Lord for engagement in the service of His servant.*

tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ
parihīṇa-bhagavad-anugraha upajigamiṣatīti.

"Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature, and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord."*

Śrīla Śrīdhara Svāmī comments:

"In this five paragraphs pure devotional service is described."

These words were spoken by Mahārāja Bali to Lord Vāmana. In these paragraphs the word "tam" (to Him_ refers to Lord Vāmana. Here "atihāya" means "not desiring any other goal". Here King Bali says: "Lord Vāmanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification."*

In this passage the word "anudāsyam" (serving the devotees of the Lord) is described in these words of Śrīmad-Bhāgavatam (7.9.24):

naya mām nija-bhṛtya-pārśvam

"My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."*

In this passage the word "sva-pitryam" (my paternal property) refers to sovereignty over the three worlds. The phrase "yad uta akutobhayam padam" (the position of fearlessness) refers to liberation. Then Bali Mahārāja says: "tan na tu vavre" (he did not accept it). Why not? Because it was something other (param) than the Supreme Personality of Godhead (bhagavataḥ). Fearing that one might think in terms of the Supreme Lord's shadow potency or the Lord's partial expansions, King Bali here uses the word {sy 168}bhagavatāḥ" (the Supreme Personality of Godhead Himself). The passage quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

The devotees are indifferent to pleasure or pain in this world. That is the proof of their purity. This is described in these words of Śrīmad-Bhāgavatam (6.17.28):

nārāyaṇa-parāḥ sarve. . .

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Out of kindness for His devotees, the Supreme Lord removes from them everything that has no relation to Him. The Lord throws these things far away. This is described in Śrīmad-Bhāgavatam (8.22.24), where the Supreme Personality of Godhead Himself says:

brahman yam anugṛhṇāmi
tad-viśo vidhunomy aham

"My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."*

That the Supreme Personality of Godhead forbids his devotees from struggling to attain things that have no relation to Him is described in these words of Śrīmad-Bhāgavatam (6.11.23):

traī-vargikāyāsa-vighātam asmat-

patir vidhatte puruṣasya śakra
tato 'numeyo bhagavat-prasādo
yo durlabho 'kiñcana-gocarō 'nyaiḥ

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development, and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."*

This verse means: "If an independent-minded devotee (puruṣasya) strives to attain some material thing in the three worlds (traivargikāyāsa), then the Supreme Personality of Godhead personally creates obstacles (tad-vighātaṁ vidhatta) to prevent the devotee from attaining his desires. The word {sy 168}akincana-gocara" means that if the devotee strives to attain material pleasures or non-devotional liberation, the Lord creates obstacles to stop the devotee. The word "akincana" means "pure devotee". This has already been explained in the Bhakti-sandarbha. The verse quoted in the beginning of this anuccheda was spoken by Śrīmān Vṛtra to the demigod Indra.

Anuccheda 48

If a devotee prays for material things, he wishes them only to serve the Supreme Lord. The devotee does not wish them for his own personal sense gratification. This is described in these words of Śrīmad-Bhāgavatam (10.70.41):

yakṣyati tvāṁ makhendreṇa
rājasūyena pāṇḍavaḥ
pārameṣṭhya-kāmo nṛpatī
tad bhavān anumodatām

"First of all I may inform You that King Yudhiṣṭhira has all material opulences which are possible to achieve in the highets planetary system, Brahmaloḱa. He has no material opulence for which to aspire, and yet he wants to perform Rājasūya sacrifices only to get Your association and to please You."*

In this verse the word "pārameṣṭhya" means {sy 168}Lord Kṛṣṇa, the king of Dvārakā".That the word {sy 168}parameṣṭhi" refers to Lord Kṛṣṇa is confirmed by the following words describing Lord Kṛṣṇa's accepting the rice brought by Sudāmā Vipra (Śrīmad-Bhāgavatam 10.81.10):

tāvac chrīr jagṛhe hastam
tat-parā parameṣṭhinah

"Rukmiṇī-devī, who is the goddess of fortune herself, checked the Lord by catching hold of His hand."*

Because "paramesthi" refers to Lord Kṛṣṇa, the word "paramesthya" may be taken to mean "the opulence of Dvaraka City". Interpreted in this way, the word {sy 168}paramesthya-kamah" means "desiring opulence like that of Lord Kṛṣṇa Himself". He desired opulence like that of Dvaraka so Indraprastha would a be a fit place for Lord Kṛṣṇa to reside. He had no other desire. This truth about Mahārāja Yudhiṣṭhira is also described in these words of Śrīmad-Bhāgavatam (1.12.6):

kiṁ te kāmāḥ sura-sparhā
mukunda-manaso dvijāḥ
adhijahur mudam rājñah
kṣudhitasya yathetare

"O brāhmaṇas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."*

By Lord Kṛṣṇa's mercy, Mahārāja Yudhiṣṭhira attained this desire. This is described in these words of Śrīmad-Bhāgavatam (10.75.34-35):

sabhāyām maya-klptāyām
kvāpi dharma-suto 'dhirāt
vṛto 'nugair bandhubhiś ca
kṛṣṇenāpi sva-cakṣuṣā

āsīnaḥ kāñcane sākṣād
āsane maghavān iva
pārameṣṭhya-śriyā juṣṭaḥ
stūyamānaś ca vandibhiḥ

"Once upon a time king Yudhiṣṭhira was sitting on the golden throne in the palace constructed by the demon Maya. His four brothers and other relatives, as well as his great well-wisher, the Supreme Personality of Godhead, Kṛṣṇa, were present and the material opulence of King Yudhiṣṭhira seemed no less than that of Lord Brahmā."*

In these verses the word "sva-cakṣuṣa" (with his own eye) is an adjective referring to Lord Kṛṣṇa. A person who has eyes and can see has a possession a blind man does not have. A blind man will certainly yearn to attain such a possession, the possession of having eyes that can see. If a person loses his sight, then all his possessions become useless to him. For the devotees, devotees who consider Lord Kṛṣṇa their Lord and master, Lord Kṛṣṇa's is their precious eyes.

Making reference to the Pāṇḍavas, Śrīla Śukadeva Gosvāmī spoke

these words to Mahārāja Parīkṣit (Śrīmad-Bhāgavatam 1.16.20):

na vā. . .

. . .ye 'dhyāsanam rāja-kirīṭa-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ

"O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."*

Speaking to Lord Kṛṣṇa, Śrī Nārada said:

tad bhavān anumodatām

"May Your Lordship be pleased."

In this way it is seen that the Supreme Personality of Godhead is pleased with His pure devotees. The Supreme Personality of Godhead personally affirmed this truth by saying (Śrīmad-Bhāgavatam 10.60.50):

yān yān kāmāyase kāmān
mayy akāmāya bhāmini
santi hy ekānta-bhaktāyās
tava kalyāṇi nityadā

"O most beautiful Rukmiṇī, You are My dearest wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might

have and no matter what you might expect from Me, I am always at your service."*

Here the word "akāmaḥ" means "devotional service where pure love for Lord Kṛṣṇa is present and where there is no other desire." In this way "akāmaḥ" means {sy 168}the desire for devotional service nad nothing else". The word "akāmaḥ is used in that way in these words of Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā. . .

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the Supreme whole, the Personality of Godhead."*

Devotional service with pure love for the Supreme Lord is also described by Śrī Prahlāda in these words of Śrīmad-Bhāgavatam (7.10.3):

bhṛtya-lakṣaṇa-jijñāsuḥ. . .

"O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.*

"Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."*

Therefore, in Śrīmad-Bhāgavatam 10.60.50 the words {sy

168}akāmāya yān yān kāmāyase kāmān" mean "O Queen Rukmiṇī, whatever you desire to attain the great treasure of loving devotional service to Me". Because Rukmiṇī is Lord Kṛṣṇa's eternal beloved, the eternal goddess Lakṣmī, she is here addressed by the word "santi" (o eternal one).

Here the word "ekānta-bhaktāyāḥ" means "who do not desire anything for your own benefit", "kāmini" means "O you who desire only to please Me", and {sy 168}kalyāṇi" means "O you who remove all obstacles to attaining the great good fortune that is devotional service". The verse quoted in the beginning of this anuccheda was spoken by Lord Kṛṣṇa to Queen Rukmiṇī.

Anuccheda 49

The desire for sāmīpya liberation is seen in Śrīmad-Bhāgavatam 1.16.20):

sadyo jahur bhagavat-pārśva-kāmāḥ

"O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."*

This is a very intense kind of love for the Supreme Personality of Godhead. In this kind of love the devotee yearns to be always near the Lord. Because residence in the world of birth of death is an obstacle to that end, these devotees pray that their stay in this world be brought to an end.

This is like the love a mother or father feel for their children.

When the children are far away, the parents yearn to be with them. This desire to associate with the Lord is also seen in these words of Śrīmad-Bhāgavatam (7.9.16):

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu

"O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal from liberation from conditional life?"*

This verse means: "O Lord, because everything in this material world is turned away from You, this world is intolerable (duḥsaha) Because the things of this world are all obstacles to devotional service to You, this world is a very fearful (ūgram) place. Therefore I am very afraid (trasto 'smy) of the miserable conditions (kadanam) in this material world (samsara-cakram), conditions that are bring sufferings to the hearts of the living entities. In this world I have no power to serve You properly. That even an auspicious situation in the material world is inauspicious for devotional service is also described in these words of Śrīmad-Bhāgavatam (7.10.1-2):

śrī-nārada uvāca

bhakti-yogasya tat sarvaṁ
antarāyatayārbhakaḥ
manyamāno hṛṣīkeśaṁ
smayamāna uvāca ha

"The great saint Nārada Muni continued: Although Prahlāda Mahārāja was only a boy, when he heard the benedictions offered by Lord Nṛsimhadeva, he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.*

śrī-prahlāda uvāca

mā māṁ pralobhayotpattyā
saktam kāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṇṇo
mumukṣus tvām upāśritaḥ

"Prahlāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet."*

In Śrīmad-Bhāgavatam 7.9.16, Śrī Prahlāda says: {sy 168}Although i am afraid (trasto 'smi) of this material world, I am still, because of my offenses to the Lord, placed among these many demons who are like me. Bound by my past karma (sva-karmabhir baddhaḥ), I am thrown (praṇītaḥ) amongst them. Therefore, suffering because I am now far from You, I beg: `When (kadā nu) will You, being pleased with me (prītaḥ), call me to the shelter of Your lotus feet (anghrim), which are the ultimate goal for liberation from conditional life (apavarga-śaraṇam)?' " This verse was spoken by Śrī Prahlāda to Lord Nṛsimha.

In the account of the Viṣṇu Purāṇa, Śrī Prahlāda, although praying to attain love for the Lord, is not averse to residing in the material world. He says (Viṣṇu Purāṇa 1.20.18, 19, 26, and 27):

nātha yoni-sahasreṣu
yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir
acyute 'stu sadā tvayi

"O Lord, I pray that I will always have unflinching devotion to You, even if I must take birth in thousands of wombs in this world,

yā prītir avivekānām
viṣayeṣv anapāyinī
tvām anusmarataḥ sā me
hṛdayān nāpasrpatu

"Fools fall in love with material sense objects. As they always love senses objects, may I always love You. I always meditate on You. I pray that You will never leave my heart."

kṛta-kṛtyo 'smi bhagavan
vareṇānena yat tvayi
bhavitrī tvat-prasādena
bhaktir avyabhicāriṇī

"O Supreme Personality of Godhead, please give me the boon that by Your mercy I will always have unflinching devotion to You. With this boon my life will be successful.

dharmārtha-kāmaiḥ kiṁ tasya
muktis tasya kare sthitā
samasta-jagatām mūle
yasya bhaktiḥ sthirā tvayi

"What to speak of piety, economic development, sense gratification, even liberation stands in the hand of anyone who has firm devotion to You, the root from which all the worlds have grown."

To these words the Supreme Personality of Godhead gave this reply (Viṣṇu Purāṇa 1.20.28):

yathā te niścalaṁ ceto
mayi bhakti-samanvitam
tathā tvam mat-prasādena
nirvāṇaṁ param āpsyasi

"Because your heart has unflinching devotion to Me, by My mercy you will attain final liberation."

This last verse means: "to the extent that you have unflinching devotion to Me, to that extent You are qualified to serve My feet." This same idea is also seen in these words of Śrīmad-Bhāgavatam (5.14.44):

sevānurakta-manasām abhavo 'pi phalguḥ

"Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."*

This same meaning is also hinted in these words of Śrīmad-Bhāgavatam (11.2.8):

aham kila purānantam
prajārtho bhuvi mukti-dam
apūjayam na mokṣāya
mohito deva-māyayā

"Wishing a child, I long ago worshiped the limitless Supreme Lord, who can give the gift of liberation. Bewildered by the Lord's illusory potency, I did not worship Him to attain liberation."

This verse means: "Wishing a child, I in my own expanded form, where I bore the name Suta-pā, I long ago worshiped (apūjayam) the limitless Supreme Lord, who can give the gift of liberation (muktidam). I did not worship Him to attain liberation. Bewildered (mohitaḥ) by the Lord's (deva) merciful (māyayā) glance, I desired to have a son." Here the word "māyā" means "mercy". In the Viśva-prakāśa Dictionary it is said:

māyā dambhe kṛpāyām ca

"The word `māyā' may mean `trickery' or `mercy'."

In Śrīmad-Bhāgavatam 11.2.8 the word "kila" (indeed) means "the Supreme Personality of Godhead's words in the maternity room prove all this". It is also said in Śrīmad-Bhāgavatam (11.2.9):

yathā vicitra-vyasanāt. . .

"O saintly spiritual master, please teach me how I may become free from this fearful material world filled with dangers."

In this verse the word "vyasana" (danger) means {sy 168}the dangers that come from being separated from the Supreme Lord" and the word "bhaya" (fear) means "the fears that come fromk being separated from the Supreme Lord". It is also said in Śrīmad-Bhāgavatam (11.2.33):

manye kutaścīt. . .

"I think devotional service to the lotus feet of the infallible Supreme Personality of Godhead is the only way a person whose heart is always agitated, a person who thinks his external material body is his true self, can become free from all fear. When devotional service is present fears come to an end."

Śrī Nārada explains (Śrīmad-Bhāgavatam 11.5.45):

tvam apy etān. . .

"O very fortunate one, by faithfully following the path of devotional service you have now heard, you will become liberated and will attain the Supreme."

Here the word "viśva" shows that by attaining the Supreme Personality of Godhead one becomes free from both fears and dangers that come from His absence. At the end of this conversation it is said (Śrīmad-Bhāgavatam 11.5.54):

tvam apy etān. . .

"O fortunate one, by faithfully following this path you have heard from me, this path of worshipping the Supreme Personality of Godhead, you will become liberated and will attain the Supreme."

In this verse and the verse following it the way to attain association with Lord Kṛṣṇa is described. Śrīmad-Bhāgavatam 11.2.8, which was quoted in this anuccheda, was spoken by Śrī Vasudeva Mahārāja to Śrī Nārada.

Anuccheda 51

In this way the devotees pray to attain loving pastimes with the Supreme Personality of Godhead. Pure (ekāntī) devotees are of two kinds: 1. devotees whose love for the Lord is not yet born (ajāta-prīti) and 2. devotees who love for the Lord has been born (jāta-prīti). The jāta-prīti devotees are of three kinds: 1. the devotees in śānta-rasa and other devotees like them whose contact with the Lord consists mainly of seeing Him, 2. the Lord's associates in the various rasas who directly see the Lord and also serve Him, and 3. the most important associates of the Lord. The ajāta-prīti devotees pray that they will attain love for the Lord. It is the goal of their lives. Among the jāta-prīti devotees, the devotees in śānta-rasa pray to see the Lord directly, but they do not pray to serve Him. They do not desire to serve Him. They are satisfied if the Lord will even only once mercifully glance on them. This is seen in the following description of Kardama Muni Śrīmad-Bhāgavatam 3.21.46):

nāti-kṣāmaṁ bhagavataḥ . . .

"His body shone most brilliantly. Though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard

the nectar flowing from the moonlike words of the Lord."*

These devotees are not very eager or very determined to be always close to the Lord. However other devotees, the devotees who are the Lord's personal associates, yearn to love the Lord deeply. Yearning to serve the Lord in a particular way, they pray to stay near the Lord. Their prayer to attain loving pastimes with the Lord becomes stronger and stronger. That is the great virtue of these devotees. When, because they are very humble, they do not think they will ever become personal associates of the Lord, they still pray that their love for Him will never perish. That is their virtue. They pray that they will become free from the world of birth and death so they will attain personal association with the Lord. Still, they have not attained the stage of ecstatic love. These devotees have not yet attained the stage of ruci. That engaged in devotional service is the proper way to attain association with the Lord is confirmed by the Lord Himself in these words (Śrīmad-Bhāgavatam 11.20.33):

sarvaṁ mad-bhakti-yogena. . .

"Everything is attained by serving Me with devotion. If somehow he desires them, My devotee easily attains Svargaloka, liberation, or My own spiritual abode."

Even so, it is said in Śrīmad-Bhāgavatam (3.29.13):

sālokya-sārṣṭi. . .

"A pure devotee does not accept any kind of liberation-sālokya, sārṣṭi, sāmīpya, sārūpya, or ekatva- even if they are offered by the Supreme Personality of Godhead."*

This means that the devotees will never accept these kinds of liberation if by accepting them they will not be able to serve the Lord. However, if these kinds of liberation help them serve the Lord, then the devotees happily accept them. That is the meaning of these words of Śrīmad-Bhāgavatam. Sāyujya liberation, where one becomes one with the Lord, is the only liberation the devotees will not accept. Filled with desires to serve the Lord in various ways, they happily accept sārūpya liberation if that liberation helps their service. The eternal servants of the Lord in Vaikuṇṭha are all devotees like this. In this world also are seen devotees who are like the Lord in some ways, devotees who are intelligent, youthful, princes, or who have forms in some ways like the Lord's. These devotees are praised by the people. Pure devotees have the attainment of love for the Supreme Personality of Godhead is the goal of their lives. Such devotees desire only to attain love for the Supreme Personality of Godhead. They have no other desire. They are engaged in devotional service. They crush the cycle of repeated birth and death. They never act sinfully. They are described in these words of Śrīmad-Bhāgavatam (3.25.32-38):

animittā bhāgavatī
bhaktiḥ siddher garīyasī

"When the service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better even than salvation.*

jarayaty āśu yā koṣaṁ
nigīrṇaṁ analo yathā

"Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.*

naikātmatām me spṛhayanti kecin
mat-pāda-sevābhiratā mad-ihāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.*

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrārūṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyaṁ vadanti

"O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.*

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīm prayuṅkte

"Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in

spite of his unwillingness, he attains liberation without separate endeavor.*

atho vibhūtiṁ mama māyāvinas tam
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīm vāspṛhayanti bhadraṁ
parasya me te 'śnuvate tu loke

"Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.*

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

"The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme Deity, they cannot be deprived of their possessions at any time."*

In these verses the word "aṇmvīm" means {sy 168}the difficult to understand attainment of being a personal associate of the Supreme Personality of Godhead". The pure devotees are like a person determined to perform a yajña (kratu-nyāya). Attainment of love for the Supreme Personality of Godhead is the only goal of their lives. This is

described in the following words of the Chāndogya Upaniṣad (3.14.1):

yathā kratur asmil loke puruṣo bhavati tathetaḥ pretya bhavati

"According to the way he is determined to worship the Supreme Lord in this life, a person attains an appropriate reward after death."

Here the commentator says:

"Here the word 'kratu' means 'determination.'"

It is said in the Bṛhad-āraṇyaka Upaniṣad (4.4.5):

sa yathā-kāmo bhavati tat-kratur bhavati. yat-kratur bhavati tat-karma kurute. yat karma kurute tad abhisampadyate.

"As a person desires, so he becomes determined to act. As he is determined, so he acts. As he acts, so he reaps the result."

It is also said in the scriptures:

yad yathā yathopāsate tad eva bhavanti

"As one worships the Lord, so he attains an appropriate reward."

The Supreme Personality of Godhead promises (Bhagavad-gītā 4.11):

ya yathā mām prapadyante

tāms tathaiva bhajāmy aham

"All of them-as they surrender unto Me-I reward accordingly."*

In the Brahma-vaivarta Purāṇa the Supreme Personality of Godhead again promises:

yadi mām prāptum icchanti
prāpnuvanty eva nānyathā

"If one desires to attain Me, he will attain Me. It is not otherwise."

This spiritual goal was also attained by the gopīs of Vraja. They attained personal association with the Lord. This has already been discussed in Śrī Kṛṣṇa-sandarbhā, where these words spoken to the gopīs by Lord Kṛṣṇa were quoted (Śrīmad-Bhāgavatam (10.82.44):

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

"The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."*

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His opulence. Still, their awareness of His sweetness was more important. This is confirmed by Śrīla Śrīdhara Svāmī, who in His commentary on Śrīmad-Bhāgavatam (10.45.1) explains that although Devakī and Vasudeva were certainly aware of the Lord's opulence, their love for Him as their son was a more rare and valuable attainment for them. This is also true for the gopas, as Śrīmad-Bhāgavatam 10.43.17 explains in the words "śrī-gopānām svajānaḥ" (the cowherd men saw Lord Kṛṣṇa as their relative). The cowherd people were not like Kāṁsa and the other enemies of the Lord. The cowherd people were overcome with love for Lord Kṛṣṇa. This is seen in the following words of Śrīmad-Bhāgavatam (10.16.15):

ā-bāla-vṛddha-vanitāḥ
sarve 'nga paśu-vṛttayaḥ
nirjagmur gokulād dīnāḥ
kṛṣṇa-darśana-lālasāḥ

"All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him."***

Mahārāja Nanda was situated in the most exalted eternal parental love for the Lord. The Lord personally became his son. What more need be said?

Śrīmad-Bhāgavatam 10.43.17 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Because they were aware of the Supreme Lord's sweetness, the cowherd people became the the most wise philosophers (parama-jñānī). The demigod Brahmā, who had personally seen numberless four-armed forms of the Lord, specifically took shelter of the form of Lord Kṛṣṇa. Brahmā said in Śrīmad-Bhāgavatam (10.14.1):

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣmā-śriye mṛdu-pade paśupāṅgajāya

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead. Therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.*

"Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful. He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."*

The spiritual love the cowherd people feel for Lord Kṛṣṇa is the crest jewel of all kinds of love. When opposing things suddenly appear, that love does not waver. On the contrary, that love eclipses all opposition. When obstacles arise, that love increases. In this way spiritual love is like the love hedonists feel for material sense objects. That love the hedonists feel for material senses objects, love that the

scriptures and direct perception both declare to be full of faults, is indeed very passionate and strong. In that sense spiritual love is similar to that material love. This is seen in the following prayer spoken by Prahlāda Mahārāja to Lord Nṛsiṃha in Viṣṇu Purāṇa (1.20.19):

yā prītir avivekānām
viṣayeṣv anapāyinī
tvām anusmarataḥ sā me
hṛdayān nāpasrpatu

"Fools fall in love with material sense objects. As they always love senses objects, may I always love You. I always meditate on You. I pray that You will never leave my heart."

The intensity of spiritual love is also seen in these words spoken by Nanda and Yaśodā to Lord Balarāma in Śrīmad-Bhāgavatam (10.65.3):

ciraṁ naḥ pāhi dāśārha
sānujo jagad-īśvaraḥ
ity āropyāṅkam āliṅgya
netraiḥ siṣicatur jalaiḥ

" 'O descendant of Dāśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us.' Saying this, they raised Śrī Balarāma onto their laps, embraced Him, and moistened Him with tears from their eyes."***

Even though it was very clear the Lord Balarāma was Vasudeva's son, a kṣatriya, and the Supreme Personality of Godhead Himself, Nanda and Yaśodā still thought of Him as their own son. This is seen in these words of Śrīmad-Bhāgavatam (10.65.1-2):

balabhadraḥ kusu-śreṣṭha
bhagavān ratham āsthitaḥ
suhṛd-didṛkṣur utkaṇṭhaḥ
prayayau nanda-gokulam

"O best of the Kurus, once Lord Balarāma, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.***

pariṣvaktas cirotkaṇṭhair
gopair gopībhir eva ca
rāmo 'bhivādyā pitarāv
āśīrbhir abhinanditaḥ

"Having long suffered the anxiety of separation, the cowherd men and their wives embraced Lord Balarāma. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers.***

When spiritual love (prīti) becomes very prominent, it eclipses everything else. This occurs even amongst the devotees who are naturally attracted to the Lord in His feature of power and opulence. An example of this is seen in the following description of Śrī Devahūti in Śrīmad-Bhāgavatam (3.33.21):

vanam pravrajite patyāv
apatya-virahāturā
jñāta-tattvāpy abhūn naṣṭe
vatse gaur iva vatsalā

"Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home.

Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies."*

A similar situation, where spiritual love overcomes awareness of the Lord's power and opulence, is seen in these words spoken by Śrī Devakī-devī in Śrīmad-Bhāgavatam (10.3.29):

samuvije bhavad-dhetoh
kāmsād aham adhīra-dhīḥ

"O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kāṁsa."*

The same sentiment is seen in these words describing Mahārāja Yudhiṣṭhira in Śrīmad-Bhāgavatam (1.10.32):

ajāta-śatruḥ pṛtanām
gopīthāya madhu-dviṣah
parebhyaḥ śaṅkitaḥ snehāt
prāyuṅkta catur-aṅginīm

"Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord."*

This same sentiment of spiritual love eclipsing awareness of the Lord's power and opulence is again seen in these words of Śrīmad-Bhāgavatam (1.10.33):

atha dūrāgatān śaurih
kauravān virahāturān
sannivartya dṛdham snigdhān
prāyāt sva-nagarīm priyaiḥ

"Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions."*

How spiritual love overwhelmed even Lord Balarāma's awareness of Lord Kṛṣṇa's power and opulence is seen in these words of Śrīmad-Bhāgavatam (10.53.20-21):

śrutvaitad bhagavān rāmo
vipakṣīya-nṛpodyamam
kṛṣṇam caikam gataṁ hartum
kanyām kalaha-śaṅkitaḥ

balena mahatā sārdham
bhrātr-sneha-pariplutaḥ
tvaritaḥ kuṇḍinaṁ prāgād
gajāśva-ratha-pattibhiḥ

"When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and soldiers riding on elephants, horses, and chariots."***

Here the word "bhagavān" means "all-knowing". Another example of devotees being overwhelmed by love for Lord Kṛṣṇa is seen in these

words of Śrīmad-Bhāgavatam (10.11.49):

kṛṣṇaṁ maha-baka-grastaṁ
dṛṣṭvā rāmādayo 'rbhakāḥ. . .

"When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life."*

The bliss the cowherd people attain by perceiving Lord Kṛṣṇa's sweetness far surpasses the bliss that comes from perceiving Brahman or perceiving the opulence and power of the Supreme Personality of Godhead. Seeing the good fortune attained by the cowherd people, Śrīla Śukadeva Gosvāmī became filled with wonder. He said in Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satāṁ brahma-sukhānubhūtyā. . .

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jīvanīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

He also said in Śrīmad-Bhāgavatam (10.9.20):

nemaṁ viriñco na bhavaḥ. . .

"Neither Lord Brahmā nor lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by Mother Yaśodā."*

He also said in Śrīmad-Bhāgavatam (10.9.21):

nāyaṁ sukhāpaḥ. . .

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

He also said in Śrīmad-Bhāgavatam (10.47.60):

nāyaṁ śriyo 'ṅga. . .

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

Sometimes the manifestation of the Lord's opulence increases the perception of His sweetness. This occurs when the devotee has the idea "How can this be our son (or other relation) in this wonderful situation?" An example of such a situation is seen in these words of Śrīmad-Bhāgavatam (10.28.18):

nandādayas tu taṁ dṛṣṭvā
paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ
stūyamānaṁ su-vismitāḥ

"Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedaṣ, who were offering Him prayers."***

Because of its great purity, the love the residents of Śrī Gokula feel is very glorious. It is said in Śrīmad-Bhāgavatam (10.14.35):

eṣāṁ ghoṣa-nivāsinām uta bhavān. . .

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtānā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Pūtānā! I surmise that You shall ever ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service.*

It is seen that even the cows love Lord Kṛṣṇa very deeply. When Lord Kṛṣṇa dove into the Kālīya lake, the cows were overwhelmed. This is described in the following words of Śrīmad-Bhāgavatam (10.16.11):

gāvo vṛṣā vatsataryaḥ
krandamānāḥ su-duḥkhitāḥ
kṛsne nyastekṣaṇā bhītā
rudantya iva tasthire

"The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears."***

When Lord Kṛṣṇa finally emerged from the Kālīya lake, the cows were overjoyed. This is described in these words of Śrīmad-Bhāgavatam (10.17.16):

gāvo vṛṣā vatsataryo
lebhire paramām mudam

"Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."***

Even the unmoving living beings, like the trees and plants, became filled with joy. This is described in these words of Śrīmad-Bhāgavatam (10.17.15):

kṛṣṇam sametya labdhehā
āsan śuṣkā nagā api

"Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life."***

Even the plants of Gokula were filled with love for Lord Kṛṣṇa. For this reason the demigod Brahmā prayed in Śrīmad-Bhāgavatam (10.14.34):

tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa.*

The devotees in Gokula aware of the Lord's sweetness are of two kinds: 1. the followers (anugata) of the Lord, and 2. the friends and kinsmen (bāndhava) of the Lord. Of these two kinds of dear devotees of the Lord, the Lord's friends and kinsmen are more exalted, for they are more firmly convinced that {sy 168}the Lord is mine". Their exalted position is described in these words of Śrīmad-Bhāgavatam (10.14.32):

aho bhāgyam aho bhāgyam. . .

"How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

It is said that even the least important of the residents of Gokula consider Lord Kṛṣṇa their friend. In this way their friendship with Lord Kṛṣṇa is glorified.

The exalted position of Lord Kṛṣṇa's friends (sakhā) is described in these words of Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyāṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakena
sākāṁ vijāhruḥ kṛta-puṇya-punjāḥ

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for j{.sy 241}ānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

In this verse the word "satāṁ" means "the jnanis, before whom the Lord appears as the impersonal Brahman". The devotees of the Lord are extremely rare. The words {sy 168}dāsyāṁ gatānāṁ" mean "they who have attained service to the Lord." These persons are described in the following words of Śrīmad-Bhāgavatam (6.14.5):

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
kotiṣv api mahā-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."*

Thus the devotees who worship the Supreme Personality of Godhead are extremely rare. In Śrīmad-Bhāgavatam 10.12.11 the word "mayasritanam" means "persons who have neither knowledge of, devotion to, nor friendship for the Supreme Personality of Godhead, and who thus do not understand Lord Kṛṣṇa's spiritual form, do not understand that He is the Supreme Personality of Godhead, and do not love Him, and who are thus not qualified to directly see the Supreme Personality of Godhead standing before them. These persons think Lord Kṛṣṇa is an ordinary human boy. Lord Kṛṣṇa describes these persons in the following words of Bhagavad-gītā (9.11):

avajānanti mām mūḍhā
mānuṣīm tanum āsritam

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."*

Lord Kṛṣṇa also says in Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya

yogamāyā-samāvṛtaḥ

"I am never manifest to the foolish and unintelligent. For them I am covered by My creative potency (yogamāyā), and so the deluded world knows Me not, who am unborn and infallible."*

In these three quotes it is seen that the Supreme Lord very rarely makes Himself visible in this world. Still, even though He very rarely appears in this world, He personally enjoys pastimes (vijahruḥ) with His dear friends who are filled with love for Him. This truth fills Śrīla Śukadeva Gosvāmī with wonder. Or, these words may also be interpreted to mean: "He very mercifully appears before even the ordinary persons who have taken shelter of māyā (mayasritanam) and before them He manifests His all-glorious spiritual form which seems to be the form of a human being, and which is very rarely visible in this world." Still, ordinary persons cannot become the friend or kinsman of the Lord in His rare, more rare, or most rare spiritual forms. With these friends the Supreme Lord enjoys pastimes (vijahruḥ). Here the word "kṛta-puṇya-puñjāḥ" means "they are the best among persons who have performed many pious deeds to please the Supreme Personality of Godhead. Their friendship with the Lord is not like the friendship of ordinary persons. Their friendship for the Lord is glorious. How can the good fortune of these loving friends of the Lord be described? Even the ordinary people of Vraja have great good fortune. Even the persons who have only seen Lord Kṛṣṇa have great good fortune. The good fortune they have attained is attainable by the great sages. This truth is described in the following words of Śrīmad-Bhāgavatam (10.12.12):

yat-pāda-pāmsur bahu janma-kṛcchrataḥ . . .

"Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain

the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"*

These words affirm the truth that the friends of Lord Kṛṣṇa were very fortunate. This truth was also confirmed by Akrūra in these words of Śrīmad-Bhāgavatam (10.38.15):

athāvarūḍhaḥ . . .

. . . namasya ābhyām ca sakhīn vanaukaśaḥ

"Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogīs striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana."***

When Lord Brahmā kidnaped Lord Kṛṣṇa's friends and calves, Lord Kṛṣṇa created new friends and calves. Brahmā then returned the original friends and calves. Śrīmad-Bhāgavatam 10.12.11 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 101

Lord Kṛṣṇa parents are even more fortunate than His friends. They are described in these words of Śrīmad-Bhāgavatam (10.8.51):

tato bhaktir bhagavati
putrī-bhūte janārdane

dam-patyor nitarām āsīd
gopa-gopīṣu bhārata

"Thereafter, O Mahārāja Parīkṣit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of Kṛṣṇa-bhakti."*

In this verse the word "bhaktiḥ" means {sy 168}love", nitarām" means "up to the levels of sneha and rāga", "gopāḥ" means "all the gopas", and {sy 168}gopyaḥ" means "the gopīs who were not Lord Kṛṣṇa's beloveds". This statement will be explained later in this book.

Ofg all the devotees, the gopīs of Vraja, who have the most glorious prema, praṇaya, māna, and rāga love for the Lord, and who have the great good fortune of having anurāga and maha-bhava love for the Lord, and whose pure love brings Lord Kṛṣṇa under their control, are very glorious and fortunate. Their glory and good fortune have no equal or better. The gopīs are thus very exalted. Even Uddhava asked permission from them. This is seen in the following words of Śrīmad-Bhāgavatam (10.47.64):

atha gopīr anujñāpya
yaśodām nandam eva ca
gopān āmantrya dāśārha
yāsyann āruruhe ratham

"Uddhava, the descendent of Daśārha, then took permission from the gopīs and from Mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 102

The gopīs are the most exalted of all the residents of Gokula. This truth is seen in the following words of Śrīmad-Bhāgavatam (10.87.57-58):

dr̥ṣṭvaivam-ādi gopīnām
kṛṣṇāveśātma-viklavam
uddhavaḥ parama-prītas
tā namasyann idaṁ jagau

"Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.***

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kim brahma-janmabhir ananta-kathā-rasasya

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Barhmā himself?***

In the second of these two verses the word "param" means "only", "etas tanu-bhrtah" means {sy 168}whose birth in this world has borne its fruit", {sy 168}akhilatmani" means "in the Supreme Personality of Godhead who, although rarely seen in this world, is present as the Supersoul in all living beings", "govinde" means {sy 168}the Supreme Personality of Godhead, who is directly manifest in this world as the prince of Gokula", "evam" means {sy 168}with sweetness like this", and "rūḍha-bhāvāḥ" means "whose ecstatic mahā-bhāva love is manifest". The words "vāñchanti yad bhava-bhiyo munayaḥ" mean {sy 168}If somehow the description of the sweetness of ecstatic love reaching up to the level of mahā-bhāva enters their ears, then the sages who ordinary yearn for liberation will renounce that desire and, understanding its glories, will yearn to attain ecstatic love." The word "vayam" means "even great devotees like myself yearn to attain that love. That means we have not yet attained it. We are not qualified to feel that very sweet ecstatic love." That is the meaning. Then the speaker of this verse criticizes persons who do not yearn to attain that ecstatic love. He says: "kim brahma-janmabhir ananta-kathā-rasasya", which means "What is the use of taking birth as the demigod Brahmā numberless times if we cannot taste the nectar of the hearing the topics of Lord Kṛṣṇa, whose pastimes have no end?" This rhetorical question implies the answer: "there is no use in taking birth as such a Lord Brahmā."

Anucchedas 103 and 104

Here someone may protest: "Is it not true that the sages who yearn after liberation and who have already attained liberation are glorified in all the scriptures? How can the devotees be superior to them? Why would the sages desire anything but liberation?" To answer this protest, Uddhava speaks these words of Śrīmad-Bhāgavatam (10.47.59):

kvemāḥ striyo vana-carīṛ vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvāḥ

nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ

"How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients."***

In these verses, from beginning to end, Śrīmān Uddhava's great devotion to the Lord is clearly seen. Here someone may protest that the gopīs' relationship with Lord Kṛṣṇa was adulterous and therefore immoral. This protest is answered by these words spoken at the conclusion of the description of the rāsa dance (Śrīmad-Bhāgavatam 10.33.35):

gopīnām tat-patīnām ca
sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāḥ

"He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."***

The idea of wicked-hearted men that the gopīs acted immorally in their relationship with Lord Kṛṣṇa is refuted by this verse, by the word "paramātmāni" (the Supreme Personality of Godhead) in Śrīmad-Bhāgavatam 10.47.59, and also by these words of Śrīmad-Bhāgavatam (10.47.61):

ārya-patham ca hitvā. . .

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet."*

Now is not the right time to refute the mistaken idea that the gopīs acted immorally. Later in this book we will prove that the gopīs acted rightly. In Śrīmad-Bhāgavatam 10.47.58 and 59 the words "kvemāḥ striyo vana-carīḥ" mean "what is the status of the women who enjoyed pastimes in Vṛndāvana forest and took shelter of Lord Kṛṣṇa?" In these verses the words "kva vyabhicāra-duṣṭāḥ bhava-bhiyo vayam" mean {sy 168}and what is the status of us, sages who have not attained exalted spiritual love and who are not attached to Lord Kṛṣṇa, are afraid of material existence?" The meaning here is: {sy 168}The difference between us and the gopīs is very great." Here the question may be asked: "Why does such a great difference exist?" The answer is given here in the words {sy 168}eṣa paramātmāni rūḍha-bhāvāḥ", which mean "In the gopīs is seen great ecstatic love (mahā-bhāva) for the Supreme Personality of Godhead, who is worshiped by everyone and who is the abode of all desires. That same ecstatic love is not seen in us." If this is so, then the following question may be asked: If you do not directly see Lord Kṛṣṇa's glorious qualities, qualities that made the gopīs fall in love with Him, then how will you attain that ecstatic love even if you yearn to attain it? This question is answered in this verse in the passage beginning with the word "nanu" (the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) Here the word "aviduṣaḥ" means {sy 168}the Lord Himself makes this love spontaneously manifest within me." That is the example given here. Uddhava declares in Śrīmad-Bhāgavatam (10.47.27):

virahaṇa mahā-bhāga
mahān me 'nugrahaḥ kṛtaḥ

"You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopīs. Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy7"***

Śrīmad-Bhāgavatam 10.47.59 may also be interpreted in a different way, in a way that sternly rebukes ladies who, although very faithful to their husbands, are averse to the rasas of devotional service. In the first interpretation of this verse the words "kvemah striah" referred to the gopīs, who enjoy pastimes in Vṛndāvana forest. The second interpretation of this verse is based on the assumption that an "a" was originally present before the word "vana-carīh" and then elided by sandhi. Thus the word was originally "avana-carīh", which would mean "women who are not like the gopīs". Such materialistic women are described in these words of Śrīmad-Bhāgavatam (5.18.19):

striyo vratais tvā. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."*

These words were spoken by Śrīmatī Lakṣmī--devī in the midst of Śrīmad-Bhāgavatam's description of Kutmāla-varṣa. In Śrīmad-Bhāgavatam 10.47.59 the words "imāḥ striyo vyabhicāra-duṣṭāḥ kṛṣṇe kva paramātmāni" may then be interpreted to mean "What is the status of women who are averse to Kṛṣṇa, the Supreme Personality of Godhead?" The meaning then would be: "There is a great difference between such women and the gopīs." Then the word {sy 168}rūḍha-bhāvāḥ" may be interpreted to mean: "Not even the smallest fragment of the exalted spiritual love that is the crest jewel of all goals of life is not seen in such women". That exalted spiritual love is present only in the devotees, who are filled with love for the Lord. Only the devotees love the Lord. This is confirmed by the passage beginning with the word "nanu" (Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) What more may be said? The next verse of Śrīmad-Bhāgavatam (10.47.60) declares:

nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
 svār-yoṣitām nalina-gandha-rucāṁ kuto 'nyāḥ
 rāsotasave 'sya bhuja-daṇḍa-gr̥hīta-kaṇṭha-
 labdhāśiṣaṁ ya udagād vraja-sundarīṇām

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

In this verse the word "aṅge" means "on the graceful form of the master of Vaikuntha", "śriyaḥ" means "of the Lord's dearest beloved", "nitānta-rateḥ" means "of the love a girl feels for her beloved", "prasādaḥ" means "happiness, and {sy 168}nāyam" means "is not". The

verse then continued: "svār-yoṣitām nalina-gandha-rucaṁ", which means: "If even the goddess of fortune cannot attain that happiness, then the women of Svarghaloka, whose limbs are like golden lotus flowers, and who do not even reside in Vaikuntha certainly cannot attain it." Then the words "kuto 'nyāḥ" mean "Other women, who are far away from them certainly cannot attain it." That is the meaning. Then one may ask: Are there any women who care not bereft of this happiness? The answer is given in this verse in the passage beginning with the word "rāsa" (When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord.) Here the word "asya" means {sy 168} of the form of Lord Kṛṣṇa, the prince of Vraja". That Goddess Laksmi yearns to attain the touch of Lord Kṛṣṇa is also confirmed by these words of Śrīmad-Bhāgavatam (10.16.36):

yad-vāñchayā śrīr lalanācarat tapaḥ. . .

"O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."***

Goddess Lakṣmī did not only yearn to attain the love the gopīs felt in separation from Lord Kṛṣṇa, she also yearned to attain the love they felt when they directly enjoyed pastimes with Him. What persons like myself say to describe that love? In Śrīmad-Bhāgavatam 10.47.60 the words "rāsotasave 'sya bhuja-daṇḍa-gr̥hīta-kaṇṭha-labdhaśīṣaṁ ya udagād" mean "When, in the rāsa dance, Lord Kṛṣṇa embraced the gopīs' necks, the gopīs felt all their desires were fulfilled". This means the desire the gopīs had long kept hidden in their hearts was now openly attained. That Goddess Laksmi yearned to attain the gopīs' good fortune is also confirmed by these words of Śrīmad-Bhāgavatam (10.15.8):

api yat-spr̥hā śrīḥ

"You have embraced the young cowherd women between Your two arms--a favor hankered after by the goddess of fortune herself."***

In Śrīmad-Bhāgavatam 10.47.60 the word "vraja-sundarīṇām (of the beautiful girls of Vraja) shows that the gopīs are the most beautiful of all girls". That the devotees attain all exalted qualities is confirmed by these words of Śrīmad-Bhāgavatam (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā. . .

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva."*

Spiritual love where the devotee loves the Lord as a beloved is the crest jewel of all kinds of spiritual love. Here two levels of that love, as manifested by Goddess Lakṣmī and by the gopīs, are revealed. That this kind of spiritual love for the Lord is the most exalted is not refuted by the following words spoken by the Lord to Uddhava in Śrīmad-Bhāgavatam (11.14.15):

na ca sañkarṣaṇo na śrīḥ

"My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Sañkarṣaṇa, teh goddess of fortune, nor indeed My own self are as dear to MKe as you are."***

These words are only intended to praise devotional service and the devotees in a general way. They do not mean that Uddhava is in a

position superior to Goddess Laksmi and the other devotees who consider the Lord their beloved. Because the gopīs love Lord Kṛṣṇa, the original form of the Supreme Personality of Godhead, their position is most exalted.

Anuccheda 105

Uddhava thinks: "For me to aspire to become like the gopīs is like a dwarf yearning to catch the moon. Therefore my only prayer is this: (Śrīmad-Bhāgavatam 10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyam

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet."*

In this verse Uddhava says: "It is not possible for me to attain even a slight touch of the effulgent glory of the gopīs' great love for Lord Kṛṣṇa. Therefore my desire will be to take another, a different birth in this world. If in that birth I still cannot directly attain the touch of the gopīs' feet, for what shall I pray? I will pray: Let me take birth (syām) even among the undesirable species of life, among the bushes, creepers, or herbs (kim api gulma-latauṣadhīnām), for then I will have the good fortune of attaining the touch of the dust of the gopīs' feet (āsām caraṇa-

reṇu)." Here the word {sy 168}aho" (Oh!) shows that Uddhava's heart is agitated with this desire. Here the question may be asked: "What is the nature of these gopīs?" The answer is given: "Impelled by passionate love, they have forsaken the path of chastity and rejected the moral codes taught by the Vedas and ordinary social custom" (yā dustyajam sva-janam ārya-patham ca hitvā). They follow the blissful path of love for Lord Kṛṣṇa, a path all the Śruti-śāstras have concluded is the crest jewel of all goals of life (bhejur mukunda-padavīm śrutibhir vimṛgyam)." The conclusion, then, of this verse is: "Let us also reject the path of conventional religion (ārya-patham) and follow the footsteps of the gopīs."

Anuccheda 106

Goddess Lakṣmī and others find the path of directly enjoying blissful pastimes with Lord Kṛṣṇa is very difficult to attain. This is revealed in the following words of Śrīmad-Bhāgavatam (10.47.62):

yā vai śritārcitam ajādibhir āpta-kāmair
yogeśvarair api sadātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam

"The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress."***

This verse means: "In the assembly of the rāsa-dance (rāsa-goṣṭhyām) embracing (parirabhya) the indescribably sweet lotus feet (padāravindam) of Lord Kṛṣṇa (śrī-kṛṣṇasya), the Supreme Personality

of Godhead (bhagavataḥ), who manifests all opulences, of which sweetness is the best, the gopīs became free (jahuḥ) of the great anxiety they felt from not being able to associate with Lord Kṛṣṇa directly. Śrīla Śukadeva Gosvāmī and other sages expert in the yoga of devotional service (yogeśvaraiḥ) worship in their hearts (ātmani) the lotus feet of Lord Kṛṣṇa."

It is said in Śrīmad-Bhāgavatam (10.16.36):

yad-vāñchayā śrīr lalanācarat tapaḥ

"O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."***

In these words it is seen that even Goddess Laksmi has to worship Lord Kṛṣṇa opnly within her mind. This she always did (sad.ā) from beginningless time. She was never able to approach Lord Kṛṣṇa directly. That truth is confirmed by the Śruti-śāstras and other scriptures.

Anuccheda 107

Humbled by seeing the gopīs' glorious status, and feeling himself very unqualified, Uddhava offers respectful obeisances to the dust of the gopīs' feet. He says in Śrīmad-Bhāgavatam (10.47.63):

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhikṣnaśaḥ
yāsāṁ hari-kathodgītāṁ
punāti bhuvana-trayam

"I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds."***

In this verse Uddhava says: "I offer my respectful obeisances (vande) to the dust of the gopīs' feet (pāda-reṇum)." Then in the second part of the verse he describes the gopīs. Uddhava's meaning here is: "The good fortune we have attained today is very wonderful." Lord Kṛṣṇa Himself describes the glories of His devotees in these words of Padma Purāṇa, Kārttika-māhātmya:

ete hi yādavāḥ sarve
mad-gaṇā eva bhāvinī
sarvadā mat-priyā devī
mat-tulya-guṇa-śālinaḥ

"O glorious goddess, all the Yādavas are always very dear to Me. They have virtues like My own."

The Yādavas, who are very dear to Lord Kṛṣṇa, the Supreme Personality of Godhead, is confirmed by these words of Śrīmad-Bhāgavatam (10.90.46):

śayyāsanāṭanālāpa. . .

"The Vṛṣṇis were so absorbed in Kṛṣṇa consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing, and so on."***

Devotees whose relationship is with other forms of the Lord, forms other than the form of Lord Kṛṣṇa, are not as glorious as the Yādavas. That amongst the Yādavas and other devotees Uddhava is very glorious is confirmed by these words spoken by Lord Kṛṣṇa Himself in Śrīmad-Bhāgavatam (11.16.29):

tvam tu bhāgavateṣv aham

"O Uddhava, amongst the devotees you are my representative."

Lord Kṛṣṇa also says in Śrīmad-Bhāgavatam (11.11.49):

tvam me bhṛtyaḥ suhṛt sakhā

"O Uddhava, you are My friend, servant, and well-wisher."

Lord Kṛṣṇa also says in Śrīmad-Bhāgavatam (3.4.31):

noddhavo 'nv api man-nyūnaḥ

"Uddhava is not inferior to Me in any way."*

Lord Kṛṣṇa also says in Śrīmad-Bhāgavatam (11.14.15):

na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

"My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord

Saṅkarṣaṇa, the goddess of fortune, nor indeed My own self are as dear to Me as you."***

In these and many other statements Lord Kṛṣṇa affirms that Uddhava is exalted amongst the devotees. Still, Uddhava is very humble when he speaks about the gopīs. He is not humble in the same way about the Lord's queens in Dvārakā. The queens' glory compares to the gopīs' glory in the same way the eye of a person blind from birth compares to the glory of the full moon.

Anuccheda 108

That Śrī Rādhā is more glorious than the 16,000 queens of Lord Kṛṣṇa, the king of the Yadus, is confirmed by the queens themselves, who say in Śrīmad-Bhāgavatam (10.83.41-43):

na vyaṁ sādhi samrājyaṁ
svarājyaṁ bhaujyaṁ apy uta
vairājyaṁ parameṣṭhyaṁ ca
ānantaṁ vā hareḥ padam

kāmayāmaḥ etasya
śrīmat-pāda-rajah śriyah
kuca-kuṅkuma-gandhāḍhyaṁ
mūrdhnā voḍhum gadā-bhṛtaḥ

"O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality, or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kuṅkuma from His consort's bosom."***

vraja-striyo yad vāñchanti
pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ
pāda-sparśam mahātmanah

"We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire-the touch of the dust He leaves on the plants and grass as He tends His cows."***

This verse means: "O saintly lady, we do not desire dominion over the earth, or any other material benefit." Here the word "sāmrājyam" means "a kingdom on the earth", "svārājyam" means "the kingdom of Indra", {sy 168}bhojyam" means "the pleasures available in these two kingdoms", "vairājyam" means "mystic powers", "and "pārameṣṭhyam" means "the kingdom of Lord Brahmā". "Anantyaṁ" here means "the limitless happiness one attains by realizing the Supreme Personality of Godhead". This limitless happiness is described in the Taittirīya Upaniṣad (2.8.2-9), where the different levels of human happiness, each level of happiness a hundred times greater than the one below is described. The highest of these levels of happiness is found in realizing the Supreme Personality of Godhead. In Taittirīya Upaniṣad (2.8.9) that limitless happiness is described. That is the meaning here. What more may be said? The queens say: "We do not desire (na kāmāyāmahe) to stay near Lord Hari (śrī-hareḥ padam)." Someone may ask: "Then what do you desire to attain?" To this question the queens answer: "We desire to carry (voḍhum) on our heads (mūrdhnā) the dust of the glorious feet (śrīmat-pāda-rajah) of our master, all-knowing Lord Kṛṣṇa (gadā-bhṛtaḥ). Further, we desire to attain the great treasure present in that dust, the treasure that is the fragrance of kuṅkuma from the goddess of fortune's breast (śriyaḥ kuca-kuṅkuma-gandhāḍhyaṁ)."

Here someone may protest: "O queens, first you say you do not desire to attain Lord Hari's feet, and then you say you want to hold the

dust of His feet on your heads, dust rich with the fragrance of kuṅkuma from the goddess of fortune's breast. Why do you contradict your own words? If Rukmiṇī, the goddess of fortune, desires, then you will certainly attain your desire. Then you will indeed attain the dust of the Lord's feet, dust rich with kuṅkuma from the most exalted goddess of fortune's breast. But first please clearly tell us what it is that you desire."

The answer to this protest is found in Śrīmad-Bhāgavatam 10.83.43, where the feet of Lord Kṛṣṇa (not Lord Nārāyaṇa) are specifically described. The dust of Lord Kṛṣṇa's feet are also described in these words of Śrīmad-Bhāgavatam (10.21.17):

pūrṇāḥ pulindya urugāya. . .

"The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma

powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."***

In these quotes it is seen that the gopīs of Vraja yearned to attain (yad vāṅchanti) the dust of Lord Kṛṣṇa's feet. The present tense is used here (vāṅchanti) on the assumption that even today the gopīs are not truly separated from Lord Kṛṣṇa. By mentioning the aborigine girls, the queens hint (in Śrīmad-Bhāgavatam 10.83.43) that they themselves should also be qualified to attain the dust of Lord Kṛṣṇa's feet. Here the words "tṛṇa-virudhaḥ" mean the dūrvā grass and other plants". The fragrances of the kunkuma from the goddess of fortune's breast is never absent from Lord Kṛṣṇa's feet. That is the idea here. Here the word "gavah" means {sy 168}cows", "carayataḥ" means "herding", The cowherd boys (gopāḥ) are only briefly mentioned here. Although many cowherd boys, such as the priya-sakhās and narma-sakhās, are very close friends of Lord Kṛṣṇa, because they are males an elaborate description of them here in the midst of a discussion of the gopīs is not appropriate. Even

famous Goddess Lakṣmī cannot attain Lord Kṛṣṇa's feet, although she aspires to. This is confirmed in the Nāga-patnīs' prayers in Śrīmad-Bhāgavatam 10.16.36 and also in the words of Uddhava in Śrīmad-Bhāgavatam 10.47.62. Not even the famous Goddess Rukmiṇī can attain the same kind of association with Lord Kṛṣṇa, for her association with Him is in a different time and place. Therefore Rukmiṇī cannot hope to associate with Lord Kṛṣṇa as the gopīs of Vraja do. The superior status of the gopīs is confirmed in Śrīmad-Bhāgavatam 10.47.60. Of Queen Rukmiṇī it is said in the Matsya Purāṇa:

rukmiṇī dvāravatyāṁ tu
rādhā vṛndāvane vane

"She who is Rukmiṇī in Dvārakā is also Rādhā in Vṛndāvana Forest."

Vedānta-sūtra (1.1.30) and the Ahangrahopasana-sastras declare that the demigod Indra and Goddess Durgā are in one sense not different from the Supreme Personality of Godhead. In the same way, in one sense Śrī Rādhā is not different from Goddess Lakṣmī. The difference is that Śrī Rādhā is the original and complete form of Goddess Lakṣmī. This is confirmed in the following words of the Bṛhad-Gautamīya Tantra:

devī kṛṣṇamayī proktā
rādhikā. . .

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Supreme Personality of Godhead. She is the primeval internal potency of the Lord."*

In the Bahv-ṛk-pariśiṣṭa it is said of Śrī Rādhā:

rādhayā mādhave devo
mādhavenaiva rādhikā

"Lord Kṛṣṇa always stays with Śrī Rādhā. Śrī Rādhā always stays with Lord Kṛṣṇa."

When she appears as Śrī Rādhā, the goddess of fortune is most glorious. That is confirmed by these words. It is also confirmed by the following words of Śrīmad-Bhāgavatam (10.30.28), which refer to Śrī Rādhā:

anayārādhito nūnaṁ
bhagavan. . .

"Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

The following words of Śrīmad-Bhāgavatam (10.30.11) also refer to Śrī Rādhā:

apy eṇa-patny upagataḥ. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kuṇḍa flowers, which was smeared with the

kuṅkuma from the breasts of His girlfriend when He embraced Her."***

In Śrīmad-Bhāgavatam 10.83.41-43 the Dvaraka queens say: "As the gopīs yearn to touch Lord Kṛṣṇa's feet, so do we." They pray: "May the fragrance of the ecstatic love the gopīs' feel be manifest in us." The Dvārakā queens do not desire only to attain the dust of Lord Kṛṣṇa's feet. They desire to touch His feet also. Thus the words "vayaṁ kāmāyāmahe" may refer to the desire expressed in Śrīmad-Bhāgavatam 10.83.42 or the desire expressed in Śrīmad-Bhāgavatam 10.83.43. Thus the Dvārakā queens' request may be either {sy 168}We desire to touch Lord Kṛṣṇa's feet." or "We desire to touch the dust of Lord Kṛṣṇa's feet." Either way, the same result is attained. Therefore these two requests are not truly different. In Śrīmad-Bhāgavatam 10.83.42 the word {sy 168}etasya" refers to Lord Kṛṣṇa. What is Lord Kṛṣṇa's nature? In Śrīmad-Bhāgavatam 10.83.43 it is said that Lord Kṛṣṇa is {sy 168}mahātmanah". In that word "mahā" means "He who is naturally the greatest of all", and "ātmanah" means "He whose nature is filled with handsomeness and all other virtues". Lord Kṛṣṇa's handsomeness and virtues are seen in these words spoken by Śrīla Śukadeva Gosvāmī of Śrīmad-Bhāgavatam (10.33.6):

tatrātiśuśubhe tābhir
bhagavān. . .

"In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."***

The Śrīmad-Bhāgavatam verses 10.83.41-43 quoted in the beginning of this anuccheda were spoken by the Dvārakā queens to Draupadī.

Śrī Rādhā-devī is described in these words of the Adi Purāṇa:

trailokye pṛthivī dhanyā
tatra vṛndāvanaṁ punaḥ
tatrāpi gopikāḥ pārtha
tatra rādhābhidhā mama

"O Pārtha, the earth planet is the most fortunate place in the three worlds, for Vṛndāvana forest, the gopīs, and My beloved who bears the name Rādhā all stay there."

Śrī Rādhā-devī is AGAIN described in these words of the Padma Purāṇa, Kārttika-māhātmya:

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

"Just as Śrīmatī Rādhārāṇī is dear to the Supreme Lord Kṛṣṇa (Viṣṇu), so Her bathing place (Rādhā-kuṇḍa) is equally dear to Kṛṣṇa. Among all the gopīs, She alone stands supreme as the Lord's most beloved."*

Śrī Rādhā's love is the greatest. This is confirmed in the following words of the Agni Purāṇa, Vāsanā-bhāṣya:

gopyaḥ papracchur uṣasi
kṛṣṇānucaram uddhavam

hari-līlā-vihārāṁś ca
tatraikāṁ rādhikāṁ vinā
rādhā tad-bhāva-samlīnā
vāsanāyā virāmitā

"At dawn the gopīs asked Kṛṣṇa's servant Uddhava to describe how Kṛṣṇa was enjoying pastimes without Śrī Rādhā. At that moment, overcome with love and yearning to be with Kṛṣṇa, Śrī Rādhā fainted."

Here the words "vāsanāyā virāmitā" indicate that Śrī Rādhā was in the ninth state of consciousness. In other words, She was completely overcome. She had no power to continue. That Śrī Rādhā is the best of the gopīs is seen in the following words describing the rāsa-dance pastime in Śrīmad-Bhāgavatam (10.30.27):

kasyāḥ padāni. . .

"Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."***

These words describe Śrī Rādhā's supreme good fortune. Śrī Rādhā's name is indirectly uttered in these words of Śrīmad-Bhāgavatam (10.30.28):

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

"Certainly this particular gopī has perfectly worshiped (ārādhita) the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

Here the words "anaya bhagavan radhitah" mean {sy 168}Śrī Rādhā brought the Supreme Personality of Godhead under Her control". The word "nūnam" here is used in the sense of making a guess. Within the word "ārādhitaḥ" (worshiped) in this verse the name Rādhā is hidden. The result of Rādhā's worshiping Kṛṣṇa is given in the words beginning with "yan na", the words that say: "He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place." Here the word "govindaḥ" refers to Lord Kṛṣṇa, the king of Gokula. This verse was spoken by the vraja-gopīs.

Anuccheda 110

The different levels of gopīs who love the Supreme Lord in the mood of sweetness, levels that culminate in the love felt by Śrī Rādhā, who has no equal or superior, will be described in this anuccheda. Considering its causes and effects, scholars learned in ordinary material poetry call this kind of love {sy 168}sthāyi-bhāva" (continuous ecstatic love). The causes of sthāyi-bhāva are vibhāva, anubhāva, and vyabhicāri-bhāva. These bhāvas are all part of prīti (ecstatic love). Sthāyi-bhāva is described in these words of the rasa-śāstra:

viruddhair aviruddhair vā
bhāvair vicchidyate na yaḥ
ātma-bhāvaṁ nayaty anyān
sa sthāyī lavaṇākaraḥ

"Ecstatic love that is not diminished by favorable or unfavorable

situations is called sthāyi-bhāva, which is love deep like an ocean."

Vibhāva and the other parts of love will be discussed later in this book. When sthāyi-bhāva and its causes are manifest in the context of ecstatic love for the Supreme Personality of Godhead (bhagavat-prīti), then they are called "bhagavat-prītimaya-rasa", or "bhakti-rasa" (the mellows of devotional service). That the bhāvas thus become the rasas is described in the following words of the rasa-śāstra:

bhāvā evābhisampannāḥ
prayānti rasa-rūpatām

"The bhāvas become the rasas."

Because they do not have the ingredients (sāmagrī) of the true rasas, the poets who relish the material rasas (prākṛta-rasikas) do not desire to taste the rasas of devotional service (bhakti-rasa). Their sphere of tasting the rasas is limited to the material demigods or other material persons. The sāmagrīs (ingredients of the rasas are of three kinds: 1. svarūpa-yogyatā sāmagrī, 2. parikara-yogyatā sāmagrī, and 3. puruṣa-yogyatā sāmagrī. The svarūpa-yogyatā sāmagrīs are the ingredients of sthāyi-bhāva, rati and other sentiments when they are manifest in the material rasas. These sentiments are based on the individual soul's desire to attain happiness for the Supreme Personality of Godhead, that love brings happiness much greater than the waves of happiness attained by realizing the impersonal Brahman. Persons in material consciousness cannot understand those sentiments, which are called yogyatā sāmagrī. Only spiritual poets and philosophers can understand those spiritual sentiments. These sentiments are very beautiful and wonderful. The spiritual sentiments felt by Śrī Prahlāda and the other great devotees are called puruṣa-yogyatā sāmagrī. Material poets and philosophers who are not qualified like the great devotees cannot understand these sentiments. This is described in the following words of Sāhitya-darpaṇa (3.2):

puṇyavantaḥ pamaṇvanti
yogi-vad rasa-santatim

"Only saintly devotees can understand the spiritual rasas."

It is also said in Sāhitya-darpaṇa (3.8):

na jāyate tad-āsvādo
vinā rati-ādi-vāsanām

"Without rati (attraction) and the other sentiments, the taste of the rasas is not manifest."

In the material rasas one tastes the pleasure of one's own happiness. This is described in the following words of Sāhitya-darpaṇa (3.2):

sattvodorekād akhaṇḍa-sva-
prakāśānanda-cin-mayaḥ
vedyāntara-sparśa-śūnyo
brahmāsvāda-sahodaraḥ

"When the mode of goodness becomes very strong, then limitless spiritual bliss becomes manifest. When one tastes the bliss of the Supreme, then even the touch of knowledge of anything else becomes absent. Knowledge of the Supreme and unawareness of anything else are like two brothers.

lokottara-camatkāra-
prāṇaḥ kaiścit pramāṭṛbhiḥ
sākāravād abhinnatven-
āyam āsvādyate rasaḥ

"Some great souls know the spiritual wonders beyond the reach of this world. They taste the rasas of love for the Supreme Personality of Godhead, whose form is spiritual."

Pure spiritual goodness (aprākṛta-viśuddha-sattva) enables one to taste the spiritual rasas. This is described in the following words of Śrīmad-Bhāgavatam (4.3.23):

sattvaṁ viśuddhaṁ vasudeva-śabditam. . .

"I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness (viśuddha-sattva), in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."*

Spiritual pure goodness has already been described in the Bhagavat-sandarbha. That the taste of rasas of love for the Supreme Personality of Godhead is sweeter than the taste of realizing the impersonal Brahman is confirmed in these words of Śrīmad-Bhāgavatam (4.9.10):

yā nirvṛttis tanu-bhṛtām. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one

thinks oneself merged in the impersonal Brahman as one with the Supreme."*

This truth is also confirmed by the following words of Śrīmad-Bhāgavatam (3.15.48):

nātyantikam vigaṇayanty api te prasādam. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important other benedictions like the material happiness of the heavenly kingdom."*

That the rasas of perceiving the Supreme Personality of Godhead are very wonderful is confirmed by these words of Śrīmad-Bhāgavatam (3.2.12):

vismāpanam svasya ca saubhagarddheḥ. . .

"The Lord appeared in the mortal world by His internal potency, yogamāyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

The great authors of the past, who knew everything about the spiritual and material rasas, have thoroughly explained this topic of rasa. Rasa was also described in a general way by the author of Śrī Bhagavan-

nāma-kaumudī. The five rasas were explicitly described by Śrīla Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (10.43.17). There he said the word "strīṇām" referred to śṛṅgāra-rasa, "gopānām" referred to the sakhā, priya-sakhā, and narma-sakhā friends of the Lord, among whom Śrīdāmā and many others are prominent, "pitroḥ" referred to the kind devotees in vātsalya-rasa, "yoginām" referred to the jñāni-bhaktas in śānta-rasa, {sy 168}vṛṣṇīnām" referred to the devoteed Vṛṣṇis, and "nṛṇām" referred to the people in general who loved the Lord. In this description all the rasas, beginning with śānta-rasa, are wonderfully described. The rasas are also explained by Dharma-datta in these words of Sāhitya-darpaṇa (3.2):

rase sārāś camatkāraḥ
sarvatrāpy anubhūyate
tac-camatkāra-sāratve
sarvatrāpy adbhuto rasaḥ
tasmād adbhutam evāha
kṛtī nārāyano rasam

"Wonder is present everywhere in the rasas. The rasas are wonderful everywhere. Therefore, saintly Nārāyaṇa dāsa says: the rasas are wonderful."

Śrīla Śrīdhara Svami does not show honor to the rasas like raudra-rasa (anger) felt by the wrestlers and others, for the persons in these rasas act like enemies of the Lord. The philosophers who know the truths of the spiritual rasas agree with this view. Some philosophers learned in the material rasas especially honor sakhya-rasa and vatsalya-rasa. Of this view it is said:

sneha-sthāyi-bhāvaḥ preyān

"The ecstasy of sthāyi-bhāva is manifest in sakhya-rasa."

Śṛṅgāra-rasa is described ion these words:

yad eva rocate mahyaṁ
tad eva kurute priyā
iti vetti na jñāti
tat priyaṁ yat karoti sā

"Whatever pleases me, my beloved does. I may be aware of her actions or not, but she always acts to please me."

Those words described the relationship of husband and wife. The following words describe sakhya-rasa:

sphuṭaṁ camatkāritatayā
vatsalaṁ ca rasaṁ viduḥ
sthāyī vatsalatāsyeha
putrādy-ālambanaṁ matam

"The sages know that vatsala-rasa is wonderful. In vatsala-rasa sthāyi-bhāva is manifest. Vatsala-rasa is the love one feels for children and others in a like position."

The sage Sudeva and others acknowledge vatsala-rasa as one of the bhakti-rasas. Furthermore, material rati (attraction) and the material rasas may bring pleasure in the beginning, but in the end they bring suffering. This the Supreme Personality of Godhead Himself confirmed in these words of Śrīmad-Bhāgavatam (11.19.41):

...sukhaṁ duḥkha-sukhātyayaḥ

duḥkham kāma-sukhāpekṣā

"Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure."***

The Supreme Lord describes true peace in these words of Śrīmad-Bhāgavatam (11.19.36):

śamo man-niṣṭhatā buddheḥ

"True peace is attained when one faithfully rests his intelligence in Me."

In these words the Supreme Lord criticizes material pleasures, which bring horrible results. Even the ordinary people of this world eventually come to hate material pleasures. Criticizing material so-called pleasures and praising the rasas of love for the Supreme Personality of Godhead, Śrī Nārada explains in Śrīmad-Bhāgavatam (1.5.10-11):

na yad-vacaś citra-padaṁ harer yaśo
jagat-pavitram praṅṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.*

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavyatī
nāmāṇy anantasya yaśo 'ñkitāṇi yat
śṛṇvanti gāyanti gṛṇanti sādhaḥ

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."*

The material rasas are also rejected by Queen rukmiṇī, who says in Śrīmad-Bhāgavatam (10.60.45):

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛimi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī

"A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair, and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."*

Therefore one should not place his faith in the material rasas, for the material rasas always lead to a situation filled with horrors. The rasas of love for the Supreme Personality of Godhead, on the other hand, lead to liberation from the material world. If the material rasas lead only to distress and the spiritual rasas lead to liberation, why then do the foolish

people not relish the spiritual rasas? The answer is given in these words of Śrīmad-Bhāgavatam (10.1.4):

nivṛtta-tarṣair upagīyamānāt. . .

"Glorification of the Supreme Personality of Godhead is performed in the parampara system. That is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"*

The sweetness of the spiritual rasas is described in these words of Śrīmad-Bhāgavatam (10.21.19):

aspandanam gati-matām pulakas tarūṇām. . .

"When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble in ecstasy. These things are certainly very wonderful."***

The spiritual rasas of association with Lord Kṛṣṇa brought the devotees back to life. This is described in the following words of Śrīmad-Bhāgavatam (10.17.15):

kṛṣṇam sametya labdhehā
āsan śuṣkā nagā api

"Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life."***

The Purāṇa Śrīmad-Bhāgavatam teaches the rasas of love for the Supreme Personality of Godhead. This is confirmed by the following words (Śrīmad-Bhāgavatam 1.1.3):

nigama-kalpa-taroḥ. . .

"O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."*

This verse means: "O auspicious souls learned in the rasas of love for the Supreme Personality of Godhead, in your hearts please relish the Supreme Personality of Godhead, which is the sweet fruit of desire tree of the Vedas, a tree with many branches and sub-branches that bear all fruits, a tree that has come to this earth from the spiritual world of Vaikuṇṭha." Here the word "aho" is misused to hint that Śrīmad-Bhāgavatam enables one to attain what is otherwise unattainable. The scripture Śrīmad-Bhāgavatam is described here with the word "rasa" because it is sweet with the spiritual rasas. It is called Bhāgavatam because it describes the rasas of love for Bhagavān (the Supreme Personality of Godhead). That Śrīmad-Bhāgavatam is filled with the rasas of love for the Supreme Personality of Godhead is described in these words (Śrīmad-Bhāgavatam 1.7.7):

yasyām vai śrūyamāṇāyām. . .

"Simply by giving aural reception to this Vedic literature (Śrīmad-Bhāgavatam), the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."*

The word "rasa" is used in relation to the Supreme Personality of Godhead in these words of Taittiriya Upanisad (2.7.1):

raso vai saḥ. rasam hy evāyaṁ labdhvānandī-bhavati.

"When one understands the Supreme Personality of Godhead, the reservoir of pleasure (rasa), Kṛṣṇa, he actually becomes transcendently blissful."*

In Śrīmad-Bhāgavatam 1.1.3 the word "rasikāḥ" shows that the sages who attained perfection in ancient times as well as the sages who attained perfection in recent times knew the truth of the rasas. The word "galitam" shows that the fruit here is perfectly ripe and sweet. Here it is seen that because it has come from the tree of the scriptures, this fruit is very sweet and delicious. "Rasam" here shows that this fruit has neither skin nor pit. It has no defect in any way. The words "bhāgavatam nigamasya" here show that Śrīmad-Bhāgavatam is the best of all the sacred fruits of the tree of the scriptures. This is so because it teaches the highest goal of life. Even though the nectar of the Supreme Personality of Godhead is naturally very excellent, it is made even more excellent in Śrīmad-Bhāgavatam. This is shown here by the word "śuka". Although the fruit of Śrīmad-Bhāgavatam is very wonderful because it has fallen from the kalpa-vṛkṣa tree of the scriptures, it is made even more sweet and nectarean because it is touched by the mouth of Śrīla Śukadeva Gosvāmī. When it touches Śrīla Śukadeva Gosvāmī's mouth, that fruit becomes sweeter. When they come from the mouth of a great devotee, descriptions of the Supreme Personality of Godhead become sweeter. How much more is this true when such descriptions come from the mouth of Śrīla Śukadeva Gosvāmī, the king of all great devotees? By

tasting the nectar of Śrīmad-Bhāgavatam one will never become satiated. His desire to taste it will never become diminished. Therefore, even after attaining liberation (ālayam), one should drink (pibata) the nectar of Śrīmad-Bhāgavatam. That even liberated souls are attracted to Śrīmad-Bhāgavatam is confirmed by Śrīla Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 2.1.9):

pariniṣṭhito 'pi. . .

"O saintly king, I was perfectly situated in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."*

The sweetness of other things fades in the course of time. The sweetness of Śrīmad-Bhāgavatam is not like that. It does not fade. The reasons of love for the Supreme Personality of Godhead are of two kinds: 1. prīty-upayukta and 2. prīti-pariṇāma. These are described in these words of Śrīmad-Bhāgavatam (12.3.14-15):

kathā imās te kathitā mahīyasām
vitatya lokeṣu yaśaḥ pareyuṣām
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtir na tu pāramārthyam

"O mighty Parikṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.***

yas tūttama-śloka-guṇānuvādaḥ
saṅgīyate 'bhikṣṇam amaṅgala-ghnaḥ
tam eva nityaṁ śṛṇuyād abhikṣṇam
kṛṣṇe 'malāṁ bhaktim abhipsamānaḥ

"The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."***

After describing the rasas in a general way, Śrīla Śukadeva Gosvāmī describes thme in more detail in the word {sy 168}amṛta". "Amṛta" here refers to the nectar of the Lord's pastimes, nectar described in these owrds of Śrīmad-Bhāgavatam (12.13.11):

hari-līlā-kathā-vrātā-
mṛtānandita-sat-suram

"Śrīmad-Bhāgavatam is full of nectarean accounts of Lord Kṛṣṇa's pastimes, which guve ecstasy ot the saintly devotees and demigods."

That narrations of Lord's pastimes are sweet is confirmed by these words of Śrīmad-Bhāgavatam (12.4.40):

līlā-kathā-rasa-niṣevaṇam. . .

"Narrations of lord Kṛṣṇa's pastimes are sweet like nectar."

In the word "sat-suram" from Śrīmad-Bhāgavatam 12.13.11, the word "sat" refers to the ātmārāma transcendentalists situated in Brahman realization, who are referred to by the word "satām" in Śrīmad-Bhāgavatam 10.12.11, and the word "suram" refers to the devotees who taste only the nectar of devotional service of the Lord. In Śrīmad-Bhāgavatam 1.1.3 the word "amṛta-drava" means {sy 168}the sweetest nectar of the Lord's pastimes". The following explanation may be given: Although the nectar of love (prītimaya-rasa) for the Supreme Personality of Godhead is the sweetest of all nectars (sreyah), various levels of that nectar can certainly be distinguished. The taste of the nectar of the rasas, as described in the word "pibata" is of two kinds, the first of which is the rasas tasted by the Lord's personal associates who personally participate in the Supreme Lord's pastimes. This perception of the rasas is the best, because it is direct and confidential (antaraṅga). The other perception of the rasas is tasted by all others. It is indirect and not confidential (bahiraṅga). These two levels of the perception of the nectar of the rasas are both described here by the single word "pibata". This nectar is like a river flowing from the mouth of Śrīla Śukadeva Gosvāmī. That Śrīmad-Bhāgavatam describes the sweetest nectar of love for the Supreme Personality of Godhead is confirmed by these words (Śrīmad-Bhāgavatam 12.13.15):

sarva-vedānta-sāraṁ hi. . .
... tad-rasāmṛta-tṛptasya. . .

"Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted by any other literature."***

In His commentary Śrīla Śrīdhara Svami defines the word {sy 168}bhāvukah" in this way:

"`Bhāvukāḥ' here means `they who are expert at meditating on the nectar rasas'."

This meditation is described in these words of Śrīmad-Bhāgavatam (1.5.19):

smaran mukundāṅghry-upagūhanam punar
vidhātum icchen na rasa-graho janah

"A person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."*

Śrīmad-Bhāgavatam 1.1.3 quoted in this anuccheda was spoken by Śrīla Vedavyāsa.

Anuccheda 111

Thus joined with vibhāva and its other components, the rasac of love for the Supreme Personality of Godhead is manifest. They who are learned i n the material rasas shown in dramas describe four kinds of characters. First is the hero who is primarily served by the rasa. He is the first character in the drama. Then there is the person who because of being limited, or because of fear or some other impediment, becomes a follower or servant of the hero. That person, the follower or servant, is the second kind of character. Then there is a person who, an ordinary person among the people in general who, because he is unintelligent and needs to accept instructions and orders, becomes a follower or servant of the hero. That follower or servant is the third kind of character. Can the follower or servant who is the second character not be intelligent? If he is he becomes the fourth kind of character. The devotees of the Lord taste the rasas of love for the Supreme Personality of Godhead. In this way the rasas theytaste are not material in nature. In this way the rasas of love present in the hearts of this hero and His servants and followers are eternal. They are perfect and complete. In this way it is

demonstrated that the rasas of love for the Supreme Personality of Godhead are limitless and spiritual in nature. They are not like the material rasas described in material poems. That is their nature. For example, it is seen that Śrī Prahlāda, the vraja-gopīs, and many other devotees were completely unaffected by fear, and Śrī Vṛtra, Śrī Gajendra, Śrī Bharata, and other devotees were completely unaffected by the actions of their previous births. What more need be said? Śrī Śukadeva Gosvāmī and other devotees were completely unaffected by the bliss of impersonal Brahman realization. In these ways it should be known that the love they felt for the Supreme Personality of Godhead was certainly spiritual in nature. It was not material. Here the ālambana (main cause of feeling the rasa of love) is the Supreme Lord's opulences, glories, and virtues, which have no equal or superior. The personal associates of the Lord have spiritual qualities like the Lord's. This truth is proclaimed by the great dundubhi drums that are the Vedas, Purāṇas, and other scriptures. The uddīpanas (secondary causes of feeling the rasa of love) are the things in relation to the Lord. These secondary causes of rasa are described in these words of Śrīmad-Bhāgavatam (3.15.43):

tasyāravinda-nayanasya . .

. . .cakāra teṣāṁ

saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ

"When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Supreme Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

The Supreme Lord's handsomeness as a cause of rasa is seen in these words of Śrīmad-Bhāgavatam (10.44.14):

gopyas tapaḥ kim acaran. . .

"What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare.*

The causes of rasa are also seen in these words of Śrīmad-Bhāgavatam (10.29.40):

kā stry aṅga. . .
. . .yad go-dvija-druma-mṛgāḥ pulakāny abibhran

"Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

Lord Kṛṣṇa's flute-music as a cause of rasa is seen in these words of Śrīmad-Bhāgavatam (10.35.14-15):

vividha-gopa-caraṇeṣu vidagdhaḥ. . .
. . .savanaśas tad upadhārya sureśāḥ
śakra-sarva-parameṣṭhi-purogaḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ

"O pious mother Yaśodā, your son, who is expert in all the arts of

herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

That the accidental manifestation of one of the Lord's potencies can become a cause of spiritual rasa is seen in the following words of Śrīmad-Bhāgavatam (10.20.31):

prāvṛt-śriyaṁ ca tāṁ vīkṣya
sarva-kāla-sukhāvaham
bhagavān pūjayāṁ cakre
ātma-śakty-upabṛṁhitam

"Observing the beauty and opulence of Vṛndāvana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."***

Here the clouds and other features of the rainy season bring ecstatis symptoms, like standing up of the body's hairs.

It is said in Śrīmad-Bhāgavatam (10.21.19):

aspandanam gati-matām pulakas tarūnām

"When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."***

Here even the trees and other like living entities wonderfully

become like human beings. Even grief and other like emotions can help one taste the spiritual rasas. In that grief it is said there may come madness or other like conditions caused by sorrow and by separation from the Lord. These emotions can certainly be manifest on the spiritual platform. The spiritual world is described in these words of Brahmasaṁhitā (5.56-57):

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

"I worship thyat transcendental seat, known as Śvetadvīpa, where as loving consorts the Lakṣmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover, where every tree is a transcendental purpose tree, where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever-present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world."**

Here the words "gānaṁ nāṭyaṁ" refer to the rasas. The causes that create the rasas of love for the supreme hero, Lord Kṛṣṇa, rasas that are spiritual and have many spiritual qualities, are called vibhāvas. The

vibhāvas are described in these words of Sāhitya-darpaṇa (3.13):

vibhāvanam raty-āder viśeṣeṇāsvādāṅkura-yogyatānayanam.
anubhāvanam evam-bhūtasya raty-ādeḥ samantaram eva rasādi-rūpatayā
bhāvanam. sañcāraṇam tathā-bhūtasya tasyaiva samyak cāraṇam.

"Vibhāva makes rati and the other aspects of rasas first appear as a new sprout. Coming after vibhāva, anubhāva enables one to directly perceive the nature of rasa. Then sañcāri-bhāva makes the rasas become active."

Even material poets who know the material rasas say that happiness can arise out of sorrow. We also say that spiritual bliss can arise even out of separation from the Lord. Externally the devotee separated from the Lord may seem to be sorrowful. However, during the anguish of separation the supremely blissful Lord is always manifest in the devotee's thoughts. Therefore the devotee is also filled with intense spiritual bliss. In such a situation it is not possible for the devotee to avoid those two emotions of anguish and bliss. These two emotions do not contradict each other. Rather they are like sweetened hot milk placed before a hungry person. The two features of sweetness and heat do not negate each other. Rather they compliment each other. In this way the anguish of separation from the Lord is actually the cause of intense spiritual bliss, just as the shining of the moon and stars is a source of pleasure. Because it is nourished by the memory of the bliss of directly associating with the Supreme Lord, the anguish of separation brings bliss with it. In that state of separation the karuṇa-rasa (the rasa of a pitiable condition) is manifest. At that time the devotee yearns to be with the Lord. In this way the manifestation of the rasas of love for the supreme hero, Lord Kṛṣṇa, is described. The rasas arise in two primary ways: 1. the love (anurāga) created by hearing, and 2. the love created by seeing. These are both described in the following words of Śrīmad-Bhāgavatam (10.90.26):

śruta-mātro 'pi yaḥ strīṇāṁ
prasahyākarṣate manaḥ
uru-gāyōru-gīto vā
paśyantīnāṁ ca kiṁ punaḥ

"The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?"***

The arisal of the rasa of love for the Lord is described by Uddhava in the following two verses of Śrīmad-Bhāgavatam 11.6.44-45):

tava vikrīḍitaṁ brahman. . .

"My dear Kṛṣṇa, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.***

"My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You for even a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating, or doing anything else, we are constantly engaged in Your service."***

The anukartā, or follower or servant of the Lord is thus a devotee of the Lord. Non-devotees cannot become followers or servants of the Lord. The rasas of love for the Lord arise amongst the devotees. Here the word "anukartā" should not be interpreted to mean "imitator". It is not possible for the individual spirit souls to imitate the actions of the Lord. The attempt to imitate the Lord is against the principles of devotional service. The devotees associate with the Lord and directly perceive Him, but they never become one with Him. In this way the uddīpanas of the rasas, which arouse the devotees' love, enhance the Lord's pastimes. If

the pure devotees sometimes imitate the Lord, the devotees always think, "the Lord is mine". They never think, "I have become the Lord. I am the Lord." That kind of imitation is seen in Vasudeva's son Gada and the Lord's other brothers, who think themselves the Lord's equal. Their sentiments are not against the principles of devotional service. The ordinary (sāmājika) devotees yearn to attain such a glorious position. In dṛśya-kāvya (staged dramas), the audience sees with their eyes and meditates on the rasas. In śrava-kāvya (recited narrative poems), the audience hears the descriptions of the Lord. In this way the audience meditates on the Lord. The sprout of rati (attraction to the Lord) arises within them. They attain great love (prema) for the Lord. Melodies in the sixth note may also be a cause (uddīpana) of rasa. This is described in the following words of Śrīmad-Bhāgavatam (6.5.22):

svara-brahmaṇi nirbhāta-
hṛṣīkeśa-padāmbuje
akhaṇḍam cittam āveśya
lokān anucaran muniḥ

"The seven musical notes-sa, ṛ, gā, ma, pa, dha, and ni-are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣīkeśa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, His mind always fixed at the lotus feet of the Lord."*

Prema and the other kinds of ecstatic love (bhāvas) create the sāmāgrī (ingredients of rasa). This is described in the following words of Śrīmad-Bhāgavatam (7.4.39-41):

kvacid rudati vaikunṭha-
cintā-śabala-cetasah. . .

. . .kvacid utpulakas tuṣṇīm
āste samsparśa-nirvṛtaḥ
aspanda-praṇayānanda-
salilāmilitekṣaṇaḥ

"Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation, and sometimes sang loudly.*

"Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.*

"Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord."*

Materialists who relish the material rasas are attracted by something that is imperfect and incomplete. Persons who taste the rasas of love for the Supreme Personality of Godhead (bhagavat-prīti-rasika) are of two kinds: 1. the devotees who directly participate in the Lord's pastimes (tadīya-līlāntah-pāti), and 2. the devotees who aspire to participate in the Lord's pastimes (tadīya-līlāntah-pātītābhimāna). Because of their past devotional activities, the devotees in the first group attained the Lord's direct association. The devotees in the second group are of two kinds: 1. the devotees who hear description of the Lord's pastimes with His personal associates, and 2. the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. If a devotee in the first of these two groups desires in the same way the personal associates of the Lord desire, then that devotee eventually becomes the Lord's personal associate. Then that devotee

attains the vibhāvas and other elements of rasas manifest in a personal associate of the Lord. How the gopīs think is seen in the following words of Sāhitya-darpaṇa (3.12):

parasya na parasyeti
na mameti mameti ca
tad-āsvāde vibhāvādeḥ
paricchedo na vidyate

"My beloved may be another's husband, or He may not be another's husband. He may be my husband, or he may not be my husband. When I taste the vibhāvas and other elements of the rasas of love for Him, it makes no difference to me if He is my husband or not."

If a devotee desires in a way different from the way the Lord's personal associates desire, then that devotee attains vibhāva, anubhāva, and sañcāri-bhāva that are generally ordinary in nature. Even when the uddīpanas (which arouse the feelings of rasa) are present, that devotee does not perceive the sweetness of rasa. If a devotee desires in a way that opposes the way the Lord's personal associates desire, then, even if the uddīpanas of vatsalya-rasa and the other rasas are present, that devotee will not perceive the different bhāvas (ecstasies of love), nor will he perceive the sweetness of rasa. Now we will discuss the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. These devotees are independent like the Lord's personal associates who participate in the Lord's pastimes. These devotees have the power to perceive the sweetness of rasa. Now the perfection of the rasas of love for the Supreme Personality of Godhead will be considered. When love for the Supreme Personality of Godhead (bhagavat-prīti) is mixed with the vibhāvas and other elements of rasa, the result is the rasas of love for the Supreme Personality of Godhead (bhagavat-prītimaya-rasa). This is described in the following words of Sāhitya-darpaṇa (3.15):

yathā khaṇḍa-maricādinām sammelanād apūrva iva kaścīd āsvādaḥ
prapānaka-rase sañjāyate. vibhāvādi-sammelanād ihāpi tathā.

"As sugar, black pepper, and other ingredients make a drink
delightful for the tongue, so the vibhāvas and other elements of rasa
make the rasas delightful to taste."

The sweetness of the Lord is counted among the uddīpanas, the
secondary elements that help one to taste the spiritual rasas. The
Supreme Lord Himself is the ālambana, the primary element that
enables one to taste the spiritual rasas. The ālambanas and uddīpanas are
described in these words of Agni Purāṇa:

vibhāvyate hi raty-āder
yatra yena vibhāvyate
vibhāvo nāma sa devdhā-
lambanoddīpanātmakaḥ

"Vibhāva enables one to perceive rati and the other elements of
rasa. Vibhāva is of two kinds: 1. ālambana, and 2. uddīpana."

The ālambana may be of two kinds: 1. Lord Kṛṣṇa, the Supreme
Personality of Godhead, who is dearly loved by the devotees, and 2. the
Lord's devotees, who are filled with love for Him. These two kinds
of ālambanas are indicated in Sanskrit by use of the locative case. Lord
Kṛṣṇa as the ālambana is described in these words of Śrīmad-
Bhāgavatam (9.24.65):

yasyānanam makara-kunḍala. . .

"Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see."*

Lord Kṛṣṇa as the ālambana is also described in these words of Śrīmad-Bhāgavatam (10.44.14):

gopas tapaḥ kim acarān yad amuṣya rūpam

"What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."*

As long as Lord Kṛṣṇa's sweetness is not manifest, the individual soul will see his own self as the most dear and lovable being in the whole world. This is described in the following words of Śrīmad-Bhāgavatam (10.23.27):

prāṇa-buddhi-manah-svātma-
dārāpatya-dhanādayaḥ
yat-samparkāt priyā āsaṁs
tataḥ ko nv aparāḥ priyaḥ

"It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?***

In this verse the word "sva" means "the pure soul", "ātmā" means

"the material body", and "yat-samparkāt" means "because of my contact with that". This verse implies: "As a spirit soul I am full of spiritual bliss. Therefore I am dear to myself." This verse also implies: "Because I am His part-and-parcel, the Supreme Personality of Godhead, the Supersoul in my heart, is also dear to me." This verse also implies: "The things in relation to me are also dear to me." Thus the vital breath and other things are dear because of their relation to the soul. Even when He appears in many different forms, the Supreme Personality of Godhead is always dear to the individual soul. This is seen in the following words spoken by Lord Balarāma in Śrīmad-Bhāgavatam (10.13.36):

kim etad adbhutam iva
vāsudeve'khilātmani
vrajasya sātmanas tokeṣv
apūrvam prema vardhate

"What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities."*

Lord Kṛṣṇa's own form is described in these words of Śrīmad-Bhāgavatam (10.23.22):

śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He

rested one hand upon the shoulder of a friend and the with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

The words of this verse imply: "Will you not become wonderfully attracted to these features of Lord Kṛṣṇa?" Śrīmad-Bhāgavatam 10.23.27, quoted in this anuccheda, was spoken by Lord Kṛṣṇa to the yajña-patnīs.

Anuccheda 112

The devotees dear to the Lord are described in these words of Śrīmad-Bhāgavatam (1.18.13):

tulayāma lavenāpi. . .

"The value of a moment's association with the devotee of the Lord cannot be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."*

In this way it is seen that the Supreme Personality of Godhead is the object of love (viṣaya) and He is also the primary cause (ālambana) that makes the devotees fall in love with Him. By following the path that begins with hearing about the Lord, the devotees attain love (prīti) for Him. The word "viṣaya" may mean either the person who loves or the person who is loved. It is said in Śrīmad-Bhāgavatam (1.16.5-6):

tat kathyatām mahā-bhāga
yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-

makaranda-lihām satām

"Please describe all these incidents if they relate to the topics of Lord Kṛṣṇa. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."*

By associating with the Supreme Lord, one falls in love with Him. In this way the Supreme Personality of Godhead is the primary cause (ālambana) of ecstatic love for Him. The secondary causes (uddīpana) of ecstatic love are different. The Lord's dear devotees, who are of two kinds, namely the devotees who have the same desire (savāsana) and the devotees who have different desires (bhinna-vāsana), are also objects (viṣaya) of ecstatic love. The devotees are also the reservoirs of love (ādhāra) for the Lord. However, one's material friends and kinsmen are not the causes of attaining love of Lord Kṛṣṇa. Indeed, the devotees do not pray to attain love for their friends and kinsmen. Rather they pray only to love the Supreme Lord. That they do not pray to attain love for their friends and kinsmen is seen in these words of Queen Kuntī in Śrīmad-Bhāgavatam (1.8.41):

atha viśveśa viśvātman
viśva-mūrte sva-kesu me
sneha-pāśam imaṁ chindhi
dṛdhaṁ pāṇdusu vṛṣṇisu

"O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis."*

The love the devotees pray to attain is described in these words of Queen Kuntī in Śrīmad-Bhāgavatam (1.8.42):

tvayi me 'nanya-viṣayā
matir madhu-pate'sakrt
ratim udvahatād addhā
gaṅgevaugham udanvati

"O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else."*

Anuccheda 114

The love the devotees accept (aṅgikāra) is described in these words of Queen Kuntī in Śrīmad-Bhāgavatam (1.8.43):

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-rsabhāvani-dhruḡ-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti- harāvatāra
yogeśvarākhila-guro bhagavan namas te

"O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmanas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances."***

Here Kuntī calls out to Kṛṣṇa, addressing Him with names such as "O friend of Arjuna (Kṛṣṇa-sakha). In this context Queen Kuntī accepts a loving relationship with Arjuna and others because they are all filled with love for the Supreme Lord. These verses were spoken by Queen Kuntī to the Supreme Personality of Godhead, Lord Kṛṣṇa.

Anuccheda 115

Now we may consider these words spoken by Uddhava in Śrīmad-Bhāgavatam (11.29.39-40):

vṛkṇaś ca me su-dṛḍhaḥ sneha-pāśo
dāśārha-vṛṣṇy-andhaka-sātvateṣu
prasāritaḥ sṛṣṭi-vivṛddhaye tvayā
sva-māyayā hy ātma-subodha-hetina

"The firmly binding rope of my affection for the families of the Daśārhas, Vṛṣṇis, Andhakas, and Sātvatas-a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off by the weapon of transcendental knowledge of the self.***

namo 'stu te mahā-yogin
prapannam anuṣādhi mām
yathā tvac-caraṇāmbhoje
ratiḥ syād anapāyinī

"Obeisances unto You, O greatest of yogīs. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to

Your lotus feet."***

Here Uddhava says: "The rope of my affection for others in a bodily relationship with me, a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off." How was that rope cut off? The answer is given in the words: "by the weapon of transcendental knowledge of the self." This means "by the weapon of knowledge of Your glory and attractiveness, which make the devotee fall in love (prīty-utpādaka) with You". Uddhava's statement here that His affection for the Daśārhas, Vṛṣṇis, Andhakas, and Sātvatas is māyā and his prayer that this affection be removed is a kind of self-delusion on Uddhava's part, for these kinsmen of his are all perfect liberated souls.

In the words of Śrīmad-Bhāgavatam 0 1.8.41 quoted here, Queen Kuntī thinks: "If Lord Kṛṣṇa departs from Hastināpura, that will be inauspicious for the Pāṇḍavas, and if He does not depart from Hastināpura and return to Dvārakā that will be inauspicious for the Vṛṣṇis. Her heart thus agitated by competing affections for these two sides of her family, Queen Kuntī here prays that the affection she bears for her kinsmen be destroyed. The truth is that when she sees how the two sides of her family dearly love Lord Kṛṣṇa, her own love for Lord Kṛṣṇa increases. Therefore, the pretext of saying {sy 168}Please destroy my affection for my kinsmen", Queen Kuntī really prays: "Please do not leave the association of either of the two sides of my family." After Queen Kuntī offered her prayers, Lord Kṛṣṇa still prepared to depart. Śrīla Sūta Gosvāmī explains in Śrīmad-Bhāgavatam (1.8.45):

tām bādham ity upāmantrya. . .

"Thus accepting the prayers of Srīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhim, who implored Him lovingly."*

In Śrīmad-Bhāgavatam 11.29.39 Uddhava also prayed to attain Lord Kṛṣṇa's association. Śrīmad-Bhāgavatam 11.29.39-40 was spoken by Uddhava.

Anuccheda 116

In the same way it is seen that Śrī Devakī was affectionate to her six sons. Because of her affection for them, Lord Kṛṣṇa kindly delivered them. It is said in Śrīmad-Bhāgavatam (10.85.54-56):

āpāyayat stanam prītā
suta-sparsā-parisnutam
mohitā māyayā viṣṇor
yayā sṛṣṭiḥ pravartate

"Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe."***

pītvāmṛtaṁ pāyas tasyāḥ
pīta-śeṣaṁ gadā-bhṛtaḥ . . .
. . .yayur dhāma divaukasam

"By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of Lord Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father, and Balarāma, and then, as everyone looked on, they left for the abode of the demigods."***

Here the words "mohitā māyayā" mean that Devakī was bewildered into thinking her other six sons were in truth Lord Kṛṣṇa's brothers. Now we will consider Rukmiṇī's affection for Rukmī. For Rukmiṇī's sake Lord Kṛṣṇa, who wanted to see Rukmī mocked and humiliated, spared Rukmī. These activities were manifested by the Lord's pastime potency. Rukmiṇī trembled with devotion. Still, the devotion in her heart was mixed with knowledge of the Lord's supreme power and opulence. That is why she addressed Him: "You are the supreme controller, and he is very lowly and fallen. Therefore, please do not mock and humiliate him. Therefore please be compassionate. O Lord, I take shelter of Your feet. I have a relationship with Your body. Please be merciful and give fearlessness to him." Aware of Lord Kṛṣṇa's power and opulence, Rukmiṇī spoke these words of Śrīmad-Bhāgavatam (10.54.33):

yogeśvarāprameyātman. . .

"O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all-potential and mighty-armed one, please do not kill my brother!"***

In the same way Lord Balarāma became a partisan of His student Duryodhana. When Duryodhana was attacked, Lord Balarāma became angry. A similar situation occurred during the kidnapping of Lakṣmaṇā. The Lord's pastime potency created these situations to increase the wonder and glory of the Lord's pastimes. Now the uddīpanas will be considered. As Lord Kṛṣṇa Himself, who is the ālambana (the primary cause of relishing the rasas) is the cause of bhāva and vibhāva, so the uddīpanas (secondary causes of relishing the rasas) are also the causes of bhāva and vibhāva. Included among the uddīpanas are Lord Kṛṣṇa's qualities, family, activities, paraphernalia, age, and form. The Supreme Lord's qualities are of three kinds: those in relation to His 1. body, 2. words, and 3. mind. None of the Lord's qualities are material. Lord Kṛṣṇa Himself affirms this in the following words of Śrīmad-Bhāgavatam

(11.13.40):

mām bhajanti guṇāḥ sarve
nirguṇam nirapekṣakam
suhṛdam priyam ātmānam
sāmyāsaṅgādayo 'guṇāḥ

" All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement-all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me."***

The qualities of Lord Kṛṣṇa, who is the ālambana (primary impetus for ecstatic love), are described in these words of Śrīmad-Bhāgavatam (1.16.27-30):

satyam śaucam dayā kṣāntiḥ
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyam
titikṣoparatiḥ śrutam

jñānam viraktir aiśvaryam
śauryam tejo balaṁ smṛtiḥ
svātantryam kauśalam kāntir
dhairyam mardavam eva ca

prāgalbhyam praśrayaḥ śīlam
saha ojo balaṁ bhagaḥ
gāmbhīryam sthairyam āstikyam
kīrtir māno'nahaṅkṛtiḥ

ete cānye ca bhagavan

nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit

"In Him (Lord Kṛṣṇa) reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him."*

In these verses the word "satyam" means {sy 168}truthfulness", "śaucam" means "cleanliness", and "dayā" means "intolerance of another's unhappiness". This means the Lord protects His devotees. He is the friend and well-wisher of His devotees. "Kṣānti" means "power to control anger", "tyāga" means "generosity", "santoṣa" means "self-satisfaction", "ārjavam" means "being without crookedness", and "śama" means "steadiness of mind". By this last quality the Lord is firm in vow. {sy 168}Dama" means "being unaffected by the external senses", "tapaḥ" means "in His līlā-avatāra as a kṣatriya performing the appropriate religious duties", "sāmyam" means "not thinking one person is a friend and another person is an enemy", "titikṣā" means "tolerance of others' offenses", "uparati" means {sy 168}indifference to personal gain", "śrutam" means {sy 168}being learned in the scriptures", "jñānam" means "the five kinds of knowledge: which are: 1. intelligence, 2. gratefulness, 3. being an appropriate judge of time and place, 4. being all-knowing, and 5. spiritual

knowledge of the self", "virakti" means "not having a thirst to enjoy wicked pleasures", "aiśvāryam" means {sy 168}being a controller", "śāuryam" means "ability to fight in battle", "tejaḥ" means "power", and {sy 168}balam" means "expertness". This last quality means the power to perform difficult deeds quickly. In some texts the word here is "dhṛtiḥ", which means "to remain unagitated even in distressing conditions". "Smṛti" means "the power to know what should be done", {sy 168}svāntaryam" means "not being dependent on others", "kauśalam" means "three kinds of expertise: 1. expertise in performing activities, 2. expertise in performing two or more actions simultaneously, and 3. expertise in arts and playful activities", "kānti" means {sy 168}handsomeness, which is of four kinds: 1. handsomeness of the various parts of the body, including the hands and other parts of the body, 2. handsomeness of color, taste, fragrance, touch, and sound, which means whatever touches His lips or feet becomes sweet like nectar, 3. handsomeness of the prime of youth, and 4. handsomeness that charms the hearts of beautiful women", "dhairyam" means "not becoming agitated", "mardavam" means "having a heart that melts with love", "prāgalbhyam" means "brilliant genius, which brings eloquent speech", "praśraya" means {sy 168}humbleness, which brings shyness, appropriate respect for all others, and speaking affectionate words", "śīlam" means "good character, which makes one inclined to take shelter of a saintly devotee", "sahaḥ" means {sy 168}sharpness of intellect", "ojaḥ" means {sy 168}expert skill of the knowledge-acquiring senses", {sy 168}balam" means "expert skill of the working senses", "bhaga" means "good fortune, which is of three kinds: 1. good fortune in enjoying sense objects, 2. good fortune in being happy, and 3. good fortune in possessing all wealth and opulence", "gāmbhīryam" means "being the reservoir of unknowable secrets", "sthairyam" means {sy 168}being not fickle", "āstikyam" means "seeing through the eyes of the scriptures", "kīrti" means {sy 168}being famous for one's virtues", "māna" means {sy 168}being worshipable, and "anahaṅkārti" means {sy 168}freedom from pride". Here the word "ca" (and) hints that the Lord also has the qualities of being the well-wisher of the brāhmaṇas, being served by all perfections, and having an eternal form filled with transcendental bliss. In this way the Supreme Lord has many glorious qualities (mahā-guṇāḥ prārthyā mahattvam icchadbhiḥ).

Lord Kṛṣṇa has all other good qualities in the highest degree. All other persons have these good qualities only slightly and for a brief time. However Lord Kṛṣṇa has them in fullness eternally. This is confirmed by the following words of Śrīla Sūta Gosvāmī in Śrīmad-Bhāgavatam (1.11.26:

nityaṁ nirīkṣamānānām
yad api dvārakaukasām
na vitṛpanti hi dṛśaḥ
śriyo dhāmāṅgam acyutam

"The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated."*

In this way the Supreme Lord's transcendental qualities are eternal (nityāḥ). They never become diminished (na viyanti). The Lord's qualities are eternally present in His transcendental form. Some other (anye ca) qualities of the Lord, qualities the individual souls cannot attain include: 1. the power to attain anything simply by desiring it, 2. complete control over a host of inconceivable potencies, 3. being the sole resting place of perfect goodness, 4. being the protector of the worlds, 5. giving residence in the spiritual world to the enemies He kills, 6. being attractive to all liberated souls, 7. being served by Brahmā, Śiva, and all the demigods and sages, 8. having a spiritual form in which inconceivable transcendental potencies reside, 9. having handsomeness and other glorious virtues that are limitless and eternally new and fresh, 10. in His forms as the puruṣa-avatāras controlling the world of māyā, 11. being the creator, maintainer, and destroyer of the material worlds, 12. being the seed from which the guṇa-avatāras and other avatāras have come, 13. the pores of whose body are the resting place of numberless material universes, 14. whose original form as the Supreme Personality of Godhead (bhagavan) has all inconceivable potencies and all the transcendental qualities of Vāsudeva, Nārāyaṇa, and His other

expansions, 15. in His original form as Lord Kṛṣṇa He gives liberation and devotional service to the enemies He kills, 16. whose form and other features have a wonderful sweetness, 17. association with Him brings perfect bliss, a bliss beyond anything the material senses or mind can know.

Śrīmad-Bhāgavatam 1.16.27-30 quoted in this anuccheda was spoken by the earth-goddess to Dharma.

Anuccheda 117

That the Supreme Lord's transcendental qualities are limitless is described in these words of Śrīmad-Bhāgavatam (10.14.7):

guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīrṇasya ka īṣire 'sya. . .

"In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead?"*

The meaning of this verse is clear. This verse was spoken by the demigod Brahmā to the Supreme Personality of Godhead.

Anuccheda 118

By the Lord's inconceivable poetncy even mutually contradictory qualities reside within Him. This is known on thw authority of scripture. In Vedanta-sutra (2.1.27) it is said:

śrutes tui śabda-mūlatvāt

"The nature of the Supreme is known only by the revelation of scripture."

Some of these mutually contradictory features of the Lord are seen in the words of Śrīmad-Bhāgavatam (10.43.17):

mallānām aśaniḥ. . .

"The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth, and the Vṛṣṇis as their supreme worshipable Deity."***

The inconceivable power of the Lord is seen in these words of Śrīmad-Bhāgavatam (10.7.7):

śīṣor analpaka-pravāla-mṛdv-aṅghri-hataṁ vyavartata. . .

"Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered

hither and thither."*

Lord Kṛṣṇa's transcendental gentleness is described in these words of Śrīmad-Bhāgavatam (10.15.16):

kvacit pallava-talpeṣu
niyuddha-śrama-karṣitaḥ. . .

"Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."***

The Supreme Lord's gentleness is also seen in the pastime where Goddess Lakṣmī stopped Him from eating the inferior rice Sudāmā Vipra brought. Lord Kṛṣṇa's transcendental gentleness is also seen in these words of Śrīmad-Bhāgavatam (10.60.7):

vāla-vyajanam ādāya
ratna-daṇḍam sakhī-karāt

"From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him."***

The pastime where Goddess Lakṣmī stopped Lord Kṛṣṇa from eating Sudāmā Vipra's rice is described in these words of Śrīmad-Bhāgavatam (10.81.10):

iti muṣṭim. . . tat-parā

"After saying this, the Supreme Lord ate one plamful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand."***

In this pastime Lord Kṛṣṇa thought: "By My mercy I have already given a little of My opulences to this devotee. Why should I continue to eat this inferior rice?" Even if He breaks the rules of religion, the Supreme Lord is never sinful or impious. This is seen in the following words of Chāndogya Upaniṣad (8.1.5):

ayam ātmāpahata-pāpmā

"The Supreme Personality of Godhead is always free from sin."

This truth is also confirmed by the following words of Kūrma Purāṇa:

aiśvarya-yogād bhagavān
viruddhārtho 'bhidhīyate
tathāpi doṣāḥ parame
naivāhāryāḥ samantataḥ

"Even if He breaks the rules of religion, the Supreme Personality of Godhead is always sinless, for He is the all-opulent supreme master."

The idea that among the Supreme lord's qualities there are some faults is refuted in the following passage of Śrīmad-Bhāgavatam (8.8.18-19):

tatas tato nūpura-valgu-śiñjitair
visarpatī hema-lateva sā babhau

"As she (the goddess of fortune) walked here and there, her ankle-bells jingling softly, she appeared like a creeper of gold.*

vilokayantī niravadyam ātmanaḥ
padaṁ dhruvam cāvyabhicāri-sad-guṇam
gandharva-siddhāśura-yakṣa-cāraṇa-
traipīṣṭapeyādiṣu nānvavindata

"While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas, and denizens of heaven, Lakṣmi-devi, the goddess of fortune, was scrutinizingly examining them, but could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them."*

In this passage the word "sā" (she) refers to Goddess Lakṣmī, "padaṁ" means "shelter", {sy 168}dhruvam" means "eternal", and "avyabhicāri-sad-guṇam" means "the person who has eternal good qualities".

Anuccheda 119

The passage continues in the next three verses of Śrīmad-Bhāgavatam (8.8.20-22):

nūnaṁ tapo yasya na mānyu-nirjayo
jñānaṁ kvacit tac ca na saṅga-varjitam
kaścin mahāṁś tasya na kāma-nirjayaḥ
sa īśvaraḥ kiṁ parato vyapāśrayaḥ

"The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?*

dharmah kvacit tatra na bhūta-sauhṛdam
tyāgaḥ kvacit tatra na mukti-kāraṇam
vīryam na puṁso 'sty aja-vega-niṣkṛtam
na hi dvitīyo guṇa-saṅga-varjitah

"Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore no one is completely freed from the influence of the material modes of nature.*

kvacic cirāyur na hi śīla-maṅgalam
kvacit tad apy asti na vedyam āyusaḥ
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ
sumaṅgalaḥ kaśca na kaṅkṣate hi mām

"Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they

are not devotees of the Supreme Personality of Godhead."*

In this passage it is seen that no one possesses austerity or any other virtue in the same degree as the Supreme Personality of Godhead possesses them. This is seen in the words of Śrīmad-Bhāgavatam (1.16.30) quoted above. The saintly devotees may possess austerity and the other virtues, but they possess them only imperfectly and in relatively small quantities. Thus they are not equal to the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam 8.8.20-22 the word "yasya" refers to Durvāsā and the sages, "kaścid" refers to Śukra and his followers and also to Brahmā, Soma, and their followers, "parato vyapaśrayaḥ" refers to Indra and his followers, "sa kim īśvaraḥ kvacit na bhuta-sauhrdam" refers to Paraśurāma and other sages like Him, "na mukti-karanam tyāgaḥ" refers to Mahārāja Śibi and others like him, and "puṁsaḥ vīryam asti" refers to Kārttavīrya and others like him. The words "aja-vega-niṣkṛtam" mean "not free of the power of time", "na hi dvitiyo guṇa-saṅga-varjitah" mean "aside from Lord Kṛṣṇa, no one, not even the four Kumāras and the great ātmārāma sages, is completely freed from the influence of the material modes of nature, for their peacefulness, self-control, and other virtues are all made of the illusory potency māyā". Even Lord Śiva is not free of the material modes of nature. This is described in the following words of Śrīmad-Bhāgavatam (10.88.3):

śivaḥ śakti-yutaḥ śāśvat
tri-liṅgo guṇa-samvṛtaḥ
vaikārikas taijasaś ca
tamasaś cety ahaṁ tridhā

"Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion, and ignorance."***

Only Lord Viṣṇu is free of the material modes. This is described in

these words of Śrīmad-Bhāgavatam (10.88.5):

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

"Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes."***

In Śrīmad-Bhāgavatam 8.8.20-22 Goddess Lakṣmī rejects even Lord Śiva. The words "kvacin cirāyuh" mean {sy 168}Mārkaṇḍeya and other sages may live a long life". The words "śīla-maṅgala" are explained by Śrīla Śrīdhara Svāmī in these words of his commentary: "Good character means sense-control". However, even if a person controls his senses, if he is not auspicious (maṅgala) he is not honored in the world. Some persons like Maya Dānava and others may live long lives, but they have neither good character nor auspiciousness. This is because they are demons. Others, like Bali Mahārāja, may have both good character and auspiciousness, but they do not have long lives, for they are subject to death. Lord Śiva is auspicious by nature, and He also lives eternally. Still, His activities seem externally to be inauspicious, for He lives in a cemetery and engages in seemingly inauspicious activities. However, Lord Viṣṇu has limitless good qualities. He is very auspicious. Indeed, His form is a great treasure-house of all that is auspicious. In this passage Goddess Lakṣmī laments: "Because His form is filled with all virtues and opulences, Lord Viṣṇu does not desire me, even though my form is filled with transcendental bliss and I am the giver of all wealth and opulences. How can He not desire me, even though I love Him so dearly? Even though He is supremely auspicious, He does not desire me."

The supremely blissful Supreme Personality of Godhead has two kinds of internal potency: 1. the potency of His limitless qualities and opulences, and 2. the internal potency that is His own body. This second potency is manifest only in His own transcendental body. The first potency is manifest outside His body and is known by the name Goddess Lakṣmī. The form of Goddess Lakṣmī is thus the origin of all qualities and opulences. Because He is always perfect and complete, the blissful Supreme Personality of Godhead is not different from His qualities and opulences, and therefore these two opulences are not separate from each other. Also, the Lord is controlled by the love His devotees bear for Him. This is certainly true in relation to Goddess Lakṣmī, who loves Him dearly. It is said in Śrīmad-Bhāgavatam (8.8.23):

evam vimṛśyāvyabhicāri-sad-guṇair
 varam nijaikāśrayatayāguṇāśrayam
 vavre varam sarva-guṇair apekṣitam
 ramā mukundaṁ nirapekṣam īpsitam

"In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable."*

In this verse the words "avyabhicāri-sad-guṇaiḥ" mean "supreme with qualities that have no defect", {sy 168}nijaikāśrayatayā" means "without being dependent on anyone", and "guṇāśrayam" means "He whose qualities are perfect". In this way the Lord's qualities are described. The words "sarva-guṇair apekṣitam nirapekṣam īpsitam" mean "because His nature is full of transcendental bliss, the Supreme Personality of Godhead has all good qualities. Therefore Goddess Lakṣmī chose Him." This verse was spoken by Śrīla Śukadeva Gosvāmī.

No fault or defect is present in any of the Supreme Lord's qualities, for their presence would contradict what was previously said of the Lord's qualities. Compassion is different from the other opulences of the Lord, for compassion means contact with the sufferings present in the material world, as for example the sufferings the non-devotees feel in the hellish worlds. This is so because material sufferings can never touch the Supreme Lord's heart, as has already been explained in the *Paramātmā-sandarbhā*. The sufferings the Pandavas and others feel because of separation from Lord Kṛṣṇa are not material sufferings. Those sufferings are part of *sañcāri-bhāva* in the realm of devotional service. In them devotee humbly thinks he is not worthy of the Lord's mercy. This kind of *sañcāri-bhāva* increases the devotees' love for the Lord. An example of this kind of humbleness is seen in these words spoken by Queen Kuntī in *Śrīmad-Bhāgavatam* (1.8.20):

bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

Sometimes the Lord personally acts to create humbleness in His devotee. This is seen in the following words spoken by the Supreme Lord in *Śrīmad-Bhāgavatam* (8.22.24):

brahman yam anugṛhṇāmi
tad-viśo vidhunomy aham

"My dear lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."*

An example of a prayer spoken by such humble devotees is seen in these words of Śrīmad-Bhāgavatam (10.17.24):

su-dustarān naḥ svān pāhi. . . na śaknumas tvac-caraṇaṁ santyaktum.
..

"O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear."***

Another example is seen in these words spoken by Queen Kuntī in Śrīmad-Bhāgavatam (1.8.25):

vipadaḥ santu tāh śaśvat. . .

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."*

That the Lord deliberately puts the devotee in distress to increase the devotee's devotion is seen in these words spoken by Lord Kṛṣṇa Himself in Śrīmad-Bhāgavatam (10.32.20):

naḥaṁ tu sakhyo bhajato 'pi. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

In these ways the the scriptures explain that the devotees' humbleness and distress increases their devotion for the Lord.

The demigod Brahmā once kidnapped the cowherd boys of Vraja and made them unconscious. After one year of unconsciousness the cowherd boys awakened and saw Lord Kṛṣṇa reeturning from looking for the calves. Seeing Lord Kṛṣṇa, their love (prema-rasa) for Him increased. At that time they spoke these words recorded in Śrīmad-Bhāgavatam (10.14.45):

ūcuś ca suhṛdaḥ kṛṣṇaṁ
sv-āgataṁ te 'ti-rāmaśā
naiko 'py abhoji kavala
ehiitaḥ sādhu bhujyatām

"They began to laugh, thinking that Kṛṣṇa was not willing to leave their lunchtime company. They were very jubilant and invited Him, 'Dear friend Kṛṣṇa, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together.' "*"

In the description of the pastime of accepting food from the yajna-patnis it is said that Lord Kṛṣṇa attracts and delights the devotees. It is said in that passage of Śrīmad-Bhāgavatam (10.33.36):

bhajate tādṛśiḥ kṛiḍā
yāḥ śrutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him."***

The all-powerful Supreme Personality of Godhead is always faultless, regardless of what action He performs. This is not so for others. For example, the sages said to the dmeigod Brahmā in Śrīmad-Bhāgavatam (3.12.30-31):

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yas tvaṁ duhitaraṁ gaccher
anigrhyāṅgajaṁ prabhuḥ

tejīyasām api hy etan
na suślokyam jagad-guro

"O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt in in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?*

"Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by the people in general."*

Here the words "tejīyasām api" mean "it is not right, even for very powerful persons".

Lord Kṛṣṇa gave the following advice to the yajña-patnīs in Śrīmad-Bhāgavatam (10.23.32):

na prītaye 'nurāgāya
hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā
acirān mām avāpsyatha

"For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me."***

Here Lord Kṛṣṇa says: "If yhou stayed in this birth in brāhmaṇa families and personally associated with Me and served Me directly, then the people of this world who saw or heard of your activities would not be pleased. Therefore you should not associate with Me directly. However, very soon, in your next birth, you will attain My association." These words were spoken by the Supreme Personality of Godhead to the yajña-patnīs.

Anuccheda 122

In this way is manifest the superficial appearance that the Supreme Lord is not the friend and well-wisher of His devotee. The Lords devotees are of two kinds: 1. the devotees who are not intimate associates of the Lord (dūrastha), and 2. the Lord's personal associates (parikara). To benefit the dūrastha devotees, the Supreme Lord manifests His feature as their friend and well-wisher. In this way He is known as brahmanya (the friend of the brahmanas) and many other like names also. This feature of the Lord is seen in His pastime orf protecting Maharaja Ambarisa and in manyother pastimes also. However, this

feature of being the devotee's friend and well-wisher is not always seen in the Lord's dealings with His personal associates. This is seen in the pastime of the curse placed on Jaya and Vijaya and in many other pastimes also. It is also seen in the mischievous activities of Durvasa Muni described in the Skanda Purana, Dvaraka-mahatmya. However, in both situations, whether the Lord seems to be the devotee's friend or seems not to be the devotee's friend, the Lord is in truth always the devotee's friend and well-wisher. The Supreme Lord considers the devotees who are not His personal associates to be like His friends or kinsmen. However, the devotees who are His personal associates the Lord considers to be like His own self. This is described by the Supreme Lord in these words of Śrīmad-Bhāgavatam (9.4.63):

aham bhakta-parādhīnaḥ . .

"I am completely under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."*

The Supreme Lord again says His personal associates are like Himself in these words of Śrīmad-Bhāgavatam (3.16.4):

tad dhīty ātma-kṛtaṁ manye
yat sva-pumbhir asat-kṛtāḥ

"The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself. Therefore I seek your forgiveness for the incident that has arisen."*

In this way the Supreme Lord is the friend and well-wisher of His devotee. The Lord melts with love for His devotee. Indeed, He is controlled by His devotee's love. In this way the nature of the Lord's love for His devotees is revealed. The Lord's love is prominent amongst the uddīpanas (impetuses to the rasas of ecstatic love). His love is a source of great wonder. The Lord melts with love (premārdra) for His devotees. Melting with love is included among the anubhāvas known as udbhāsvaras.. Melting with love is described in these words of Śrīmad-Bhāgavatam (4.20.19-21):

bhagavān atha viśvātmā
pr̥thunopahṛtārhaṇaḥ
samujjihānayā bhaktyā
gṛhīta-czraṇāmbujaḥ

"King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.*

prasthānābhimukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

"The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.*

sa ādi-rājo racitāñjalir harim

vilokituṁ nāśakad aśru-locanaḥ. . .

"The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could not see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 123

Impelled by sāttvika-bhāva, the Supreme Personality of Godhead also melts with devotion. This is described in the following words of Śrīmad-Bhāgavatam (3.21.38-39):

yasmin bhagavato netrān
nyapatann aśru-bindavaḥ
kṛpayā samparītasya
prapanne 'rpitayā bhṛśam

tad vai bindusaro nāma. . .

"The holy lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection."*

In these verses the word "bhagavataḥ" means {sy 168} of the

Supreme Personality of Godhead in His incarnation named Śukla", and "prapanne" means "for the devotee named Śrī Kardama Muni". This verse was spoken by Śrī Maitreya.

Anuccheda 124

The Supreme Lord melting in ecstatic love for His parents is described in these words of Śrīmad-Bhāgavatam (10.82.34):

kṛṣṇa-rāmau pariṣvajya
pitarāv abhivadya ca
na kiñcanocatuh premṇā
sāśru-kaṇṭhau kurūdvaha

"O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing."***

In this verse the word "pitarau" means, "the Lord's parents Nanda and Yaśodā who had come to meet Him at Kurukṣetra. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 125

The Supreme Lord's melting with love for His friends is described in these words of Śrīmad-Bhāgavatam (10.80.18-19 narrating the story of the brāhmaṇa Sudāmā):

taṁ vilokyācyuto dūrāt
priyā-paryaṅkam āsthitaḥ

sahasotthāya cābhyetya
dorbhyām paryagrahīn mudā

"At that time Lord Acyuta was seated on His consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him, and with great pleasure embraced Him.***

sakhyuḥ priyasya viprarṣer
aṅga-saṅgāti-nirvṛtaḥ
prīto vyamuñcad ab-bindūn
netrābhyām puṣkarekṣaṇaḥ

"The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love.***

In these verses the word "tam" (him) refers to the brāhmaṇa Sudāmā. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 126

The Supreme Lord's melting with love for His gopī beloveds is described in these words of Śrīmad-Bhāgavatam (10.33.20):

tāsām rati-vihārena
śrāntānām vadanāni saḥ
prāmṛjat karuṇaḥ premṇā
śantamenāṅga pāṇinā

"Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand."***

In this verse the word "tāsām" means "of the gopīs", and "preṇḥaḥ karuṇaḥ" means "with tears in His eyes". These loving feelings of sāttvika-bhāva are also described in these words of Viṣṇu Purāṇa (5.13.54):

gopī-kapola-saṁśleṣam
abhipatya harer bhujau
pulaṅgāśaśasyāya
svedāmbu-ghanatām gatau

"With His two hands Lord Kṛṣṇa wiped the perspiration from the gopīs' cheeks. The hairs of His arms stood erect with ecstasy. His hairs were like many plants growing luxuriantly in the monsoon rains of the gopīs' perspiration."

Śrīmad-Bhāgavatam 10.33.20 quoted here was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 127

As He is controlled by His devotees' love, so the Supreme Personality of Godhead is also controlled by His devotees' pure devotion. This is described in the following prose passage of Śrīmad-Bhāgavatam (5.24.27):

yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir
avatiṣṭhate nija-janānukampita-hṛdayaḥ. . .

"My dear King, how shall I glorify the character of Bali Mahārāja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Mahārāja's door."*

Here the word "yasya" (of whom) refers to Bali Mahārāja. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 128

That the Supreme Personality of Godhead is controlled by the love of the devotees in vātsalya-rasa is described in these words of Śrīmad-Bhāgavatam (10.11.7):

gopībhiḥ stobhito 'nṛtyad
bhagavān balavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat

"The gopīs would say, 'If You dance, my dear Kṛṣṇa, ou half a sweetmeat.' By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way Kṛṣṇa came completely under the control of the gopīs."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 129

That the Supreme Personality of Godhead is controlled by the love of the devotees in sakhya-rasa is described in these words of Śrīmad-Bhāgavatam (1.16.16):

sārathya-pāraṣada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān
snigdheṣu pāṇḍuṣu jagat-praṇatīm ca viṣṇor
bhaktim karoti nṛ-patiś caraṇāravinde

"Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa (Viṣṇu), who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord."*

This verse means: "Hearing that Lord Viṣṇu, who is universally obeyed, had rendered all kinds of service to the malleable sons of Pāṇḍu, service beginning with becoming their chariot driver, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord." Here "pāraṣadam" means "acceptance of presidency in the assembly", "sevana" means "obeying the desires in the heart", and "vīrāsana" means "staying awake at night and standing guard with a sword in one's hand". This verse was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 130

That the Supreme Personality of Godhead is controlled by the love of the devotees in śṛṅgāra-rasa is described in these words of Śrīmad-Bhāgavatam (10.32.22):

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhū-kṛtyaṁ vibudhāyusaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛśya tad vaḥ pratiyātu sādhunā

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*

In the verse the word "niravadya" means {sy 168}pure because their nature and actions are both opure", {sy 168}saṁyujāṁ" means "contact with them", "vaḥ sva-sādhū-kṛtyaṁ" means "supremely blissful devotional service to Me", and "na pāraye" means "I have not power to repay". Someone may ask: "Why does the Lord have not power to repay the gopīs?" The answer is given in the words "I could not repay you even within a lifetime of Brahmā." The Lord says: "Your love for Me is so great that for My sake you disobeyed even the rules of custom and religion." This the Lord said in the third and fourth lines of this verse. There the Lord said: "Please let your own glorious deeds be your compensation. I am always in debt to you." This verse was spoken by Śrīla Śukadeva Gosvāmī.

Melting with love for His devotee, to please His devotee the Supreme Lord sometimes acts in a way contrary to ordinary good behavior. In this way the Lord becomes glorious, decorated with the crest jewel of all transcendental virtues. An example of such contrary behavior by the Lord is seen in the following words of Śrīmad-Bhāgavatam (1.9.37):

sva-nigamam apahāya mat-pratijñām ṛtam adhikartum. . .

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."*

The meaning of this verse is clear. These words were spoken by Śrī Bhīṣma.

Anuccheda 132

Sometimes the Lord acts in a way contrary to ordinary cleanliness and purity. An example of this is seen in the following words of Śrīmad-Bhāgavatam (10.43.15):

aṁsa-nyasta-viṣāṇo 'sṛṇ-
mada-bindubhir aṅkitaḥ. . .

"Leaving the dead elephant aside, Lord Kṛṣṇa held onto the tusk and entered the wrestling arena. With thre tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord

shone with great beauty."***

The meaning of this verse is clear. These words were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 133

Sometimes the Supreme Lord acts in a way contrary to the virtue of forgiveness. For example, in the Mahābhārata, Lord Kṛṣṇa declares:

yas tān dveṣṭi sa mām dveṣṭi
yas tān anu sa mām anu

"He who hates My devotees hates Me. He who loves My devotees loves Me."

Another example is seen in these words of Śrīmad-Bhāgavatam (10.44.32-34):

dhanam harata gopānām. . .
. . .evam vikatthamāne vai
kaṁse prakupito 'vyayaḥ

"Kāṁsa said: Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! ***

"Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! ***

"As Kāṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa became intensely angry."

The meaning of these verses is clear. These Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 134

Sometimes the Supreme Lord acts in a way contrary to the virtue of being always satisfied. For example, in the Hari-bhakti-sudhodaya (14.28) Lord Kṛṣṇa declares:

api me pūrṇa-kāmasya. . .

"With great love My devotees see Me and talk with Me. The happiness I feel by associating with My devotees is newer and newer at every moment. Although My desires are always fulfilled, My desire to associate with My devotees never ends."

Another example of the Supreme Lord's not being satisfied is seen in these words of Śrīmad-Bhāgavatam (10.9.5-6):

tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham
atṛptam utsṛjya. . .jaghāsa haiyaṅgavam antaram gataḥ

"Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of

His mother's breast."*

"Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."*

In these verses the word "rahaḥ" means "in these confidential pastimes". These Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 135

Sometimes the Supreme Lord acts in a way contrary to the virtue of being honest and straightforward. For example, He becomes allies with Hanumān, Sugrīva, and others, though the Lord was not straightforward in His dealings with Vālī and others. In these situations the Lord's dishonesty is all-auspicious. This is seen in the following example:

krodho 'pi devasya vareṇa tulyaḥ

"The Supreme Lord's anger is as auspicious as His blessing."

The Supreme Lord may sometimes seem to be lusty in His dealings with His consorts. However, what seems to be lust on His part is actually the purest love. This is seen in the following explanation of Śrīmad-Bhāgavatam (1.11.35):

sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
reme strī-ratna-kūtastho
bhagavān prākṛto yathā

"That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs."*

In this verse the word "sva-māyayā" mean {sy 168}with mercy to His devotees, mercy that means love, the love that makes Him wish to please them", "avatīrṇaḥ" means "all the incarnations of the Lord descend to the material world because They are impelled by that mercy and love", {sy 168}strī-ratna-kūṭasthaḥ" means "women who with their great love bring the Lord under their control", "reme" means "because of that love the lord enjoys pastimes with them. He does not enjoy pastimes with them because of the lust that is so well-known in the material world. Here the word {sy 168}ratna" indicates that these women are very qualified to associate with the Lord. It indicates that they have great love for Him. Although the Lord's pastimes with these women is very different from anything in the material world, these pastimes superificially seem to be like the activities of the material world. This is described here by the words "prākṛto yathā". Thus, although the Lord's pastimes may seem to be like ordinary activities of the material world, the idea that He is impelled by lust is here refuted.

Anuccheda 136

That the Supreme Lord's pastimes with His affectionate consorts are completely different from the activities of material lust is again confirmed in these words of Śrīmad-Bhāgavatam (1.11.36):

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā

yasyendriyaṃ vimathitum kuḥakair na śekuḥ

"Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord."*

Here the word "madanaḥ" means "the material demigod Cupid", "hāsa-vrīḍāvaloka" means {sy 168}with affectionate, pure, and charming glances", and {sy 168}-nihataḥ" means "conquered by the power of the weapon that is the glory of those glances".The words {sy 168}sammuhya cāpam ajahāt" are explained by these words:

bhrū-pallavaṃ dhanur apāṅga-taraṅgitāni bāṇāḥ

"A beautiful girl's eyebrows are like a vine or like an archer's bow. Her sidelong glances are like waves, or like arrows shot from the bow of her eyebrows."

All of this means that the demigod Cupid has no power to use his weapons against the Supreme Lord's consorts. The word {sy 168}pramadottamāḥ" here means "women filled with the bliss of the most exalted spiritual love". If some women, not possessing this exalted spiritual love, try to agitate the Supreme Lord's senses with sidelong glances or other kinds of trickery used in this world, these women will certainly fail. This is described here in the words "yasyendriyaṃ vimathitum kuḥakair na śekuḥ". This means that the Lord's desires become awakened only by pure spiritual love, and the Lord's activities are very different from those of an ordinary lusty man of this world.

Materialistic persons cannot understand this truth of the Lord. This is described in these words of Śrīmad-Bhāgavatam (1.11.37):

tam ayaṁ manyate loka
hy asaṅgam api saṅginam
ātmaupamyena manujam
vyāpṛṇvānam yato 'budhaḥ

"The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached."*

Here the word "ayaṁ lokaḥ" means: "the people in general", "asaktam api" means "although not attached to the material modes of nature", {sy 168}ātmaupamyena manujam vyāpṛṇvānam manyate" means {sy 168}they think the Lord is a lusty material man like themselves", and "yato 'budhaḥ" means "they think in this way because they are not intelligent".

Anuccheda 138

The reason why the Supreme Personality of Godhead is not attached to the material modes is given in these words of Śrīmad-Bhāgavatam (1.11.38):

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātmā-sthair
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."*

Here the words "prakṛti-stho 'pi tad-guṇaiḥ na yujyate sadā" mean "even when He descends to the material world the Supreme Personality of Godhead is never affected by the material modes", and "etad īśanam īśasya" means "that is the opulence of the Supreme Lord". In the last line of this verse an example is given. There the words "na yujyate yathā buddhis tad-āśrayā" mean "The Supreme Lord's consciousness is not like the consciousness of the conditioned souls who have taken shelter of the material nature." These words may also be interpreted to mean: "the great devotees who have taken shelter of the Supreme Lord have a consciousness like Lords. Thus, even though they reside in the material world they are not influenced by the modes of material nature".

That the Supreme Personality of Godhead is always detached from matter is confirmed by Uddhava in these words of Śrīmad-Bhāgavatam (3.3.19):

bhagavān api viśvātmā
loka-veda-pathānugaḥ
kāmaṇ siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

"Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy."*

Here someone may ask: "Do the Lord's consorts know the Lord possesses this great opulence of detachment? If they know, then their love for Him in their confidential pastimes with Him would certainly be broken into pieces." Fearing that someone might speak these words, the author of Śrīmad-Bhāgavatam explains (Śrīmad-Bhāgavatam 1.11.39):

taṁ menire 'balā mauḍhyāt
straiṇaṁ cānuvrataṁ rahah
apramāṇa-vido bhartur
īśvaraṁ matayo yathā

"The simple and delicate women truly thought that Lord Śrī Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller."*

Here the word "īśvaraṁ" means "even though He is the Supreme Personality of Godhead", "rahah" means "in confidential pastimes", "mauḍhyāt" means {sy 168}bewildered by love for Him", "apramāṇa-vido bhartuḥ" means "unaware of their husband's true opulences and powers", "straiṇaṁ cānuvrataṁ menire" means "they thought He was controlled by women, a follower of women". This idea they have is not the truth. Here the words "matayo yathā" mean "this idea was created by the desire born of their love for Him". The Supreme Lord appears before His devotees in the way they desire Him to appear. This is confirmed by the Lord Himself in these words of Bhagavad-gītā (4.11):

ye yathā mām. . .

"All of them, as they surrender unto Me, I reward accordingly."*

This is also confirmed by the following words of Śrīmad-Bhāgavatam (10.14.2):

sveccha-mayasya. . .

"O Lord, Your appearance as a cowherd child is for the benefit of the devotees, to fulfill their desires."

Śrīmad-Bhāgavatam 1.11.39 quoted in this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 140

That the Lord's consorts did not understand the truth about their husband is confirmed by the following words of Śrīmad-Bhāgavatam (10.61.2):

gṛhād anapagaṁ vīkṣya
rāja-putryo 'cyutam sthitam
preṣṭhaṁ nyamaṁsata svaṁ svaṁ
na tat-tattva-vidaḥ striyaḥ

"Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the truth about Him."***

Here the words "preṣṭhaṁ nyamaṁsata svaṁ svaṁ" mean "each

one thought herself the most dear", and "na tat-tattva-vidaḥ" means "each one thinking herself the most dear, they did not understand the truth."

Anuccheda 141

Here someone may ask: "If He is always spiritually satisfied in Himself, why does the Supreme Personality of Godhead love His wives?" To this question the answer is given: The Lord does not love like an ordinary husband or lover in the material world. His love is completely pure. This truth is described in the following words of Śrīmad-Bhāgavatam (10.61.3):

cārv-abja-kośa-vadanāyata-bāhu-netra-
sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ

"The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms, and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."***

In this verse the word "sa-prema" means {sy 168}with Lord Kṛṣṇa's love for His wives". One of the many definitions of the word "vanitāḥ" is given in the following words:

vanitā janitātyarthā-
nurāgāyām ca yoṣiti

"The word `vanitā' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

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Śrīla Śukadeva Gosvāmī.

Anuccheda 133

Sometimes the Supreme Lord acts in a way contrary to the virtue of forgiveness. For example, in the Mahābhārata, Lord Kṛṣṇa declares:

yas tām dveṣṭi sa mām dveṣṭi
yas tām anu sa mām anu

"He who hates My devotees hates Me. He who loves My devotees loves Me."

Another example is seen in these words of Śrīmad-Bhāgavatam (10.44.32-34):

dhanam harata gopānām. . .
. . .evam vikatthamāne vai
kaṁse prakupito 'vyayaḥ

"Kāṁsa said: Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! ***

"Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! ***

"As Kāṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa became intensely angry."

The meaning of these verses is clear. These Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 134

Sometimes the Supreme Lord acts in a way contrary to the virtue of being always satisfied. For example, in the Hari-bhakti-sudhodaya (14.28) Lord Kṛṣṇa declares:

api me pūrṇa-kāmasya. . .

"With great love My devotees see Me and talk with Me. The happiness I feel by associating with My devotees is newer and newer at every moment. Although My desires are always fulfilled, My desire to associate with My devotees never ends."

Another example of the Supreme Lord's not being satisfied is seen

in these words of Śrīmad-Bhāgavatam (10.9.5-6):

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sneha-snutaṁ sa-smitam īkṣatī mukham
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"Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast."*

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In these verses the word "rahaḥ" means "in these confidential pastimes". These Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

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krodho 'pi devasya vareṇa tulyaḥ

"The Supreme Lord's anger is as auspicious as His blessing."

The Supreme Lord may sometimes seem to be lusty in His dealings with His consorts. However, what seems to be lust on His part is actually the purest love. This is seen in the following explanation of Śrīmad-Bhāgavatam (1.11.35):

sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
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bhagavān prākṛto yathā

"That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs."*

In this verse the word "sva-māyayā" mean {sy 168}with mercy to His devotees, mercy that means love, the love that makes Him wish to please them", "avatīrṇaḥ" means "all the incarnations of the Lord descend to the material world because They are impelled by that mercy and love", {sy 168}strī-ratna-kūtasthaḥ" means "women who with their great love bring the Lord under their control", "reme" means "because of that love the lord enjoys pastimes with them. He does not enjoy pastimes with them because of the lust that is so well-known in the material world. Here the word {sy 168}ratna" indicates that these women are very qualified to associate with the Lord. It indicates that they have great love for Him. Although the Lord's pastimes with these women is very different from anything in the material world, these pastimes superificially seem to be like the activities of the material world. This is described here by the words "prākṛto yathā". Thus, although the Lord's

pastimes may seem to be like ordinary activities of the material world, the idea that He is impelled by lust is here refuted.

Anuccheda 136

That the Supreme Lord's pastimes with His affectionate consorts are completely different from the activities of material lust is again confirmed in these words of Śrīmad-Bhāgavatam (1.11.36):

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathituṁ kuhakair na śekuḥ

"Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord."*

Here the word "madanah" means "the material demigod Cupid", "hāsa-vrīḍāvaloka" means {sy 168}with affectionate, pure, and charming glances", and {sy 168}-nihataḥ" means "conquered by the power of the weapon that is the glory of those glances".The words {sy 168}sammuhya cāpam ajahāt" are explained by these words:

bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni bāṇāḥ

"A beautiful girl's eyebrows are like a vine or like an archer's bow. Her sidelong glances are like waves, or like arrows shot from the bow of

her eyebrows."

All of this means that the demigod Cupid has no power to use his weapons against the Supreme Lord's consorts. The word {sy 168}pramadottamāḥ" here means "women filled with the bliss of the most exalted spiritual love". If some women, not possessing this exalted spiritual love, try to agitate the Supreme Lord's senses with sidelong glances or other kinds of trickery used in this world, these women will certainly fail. This is described here in the words "yasyendriyaṁ vimathitum kuhakair na śekuḥ". This means that the Lord's desires become awakened only by pure spiritual love, and the Lord's activities are very different from those of an ordinary lusty man of this world.

Anuccheda 137

Materialistic persons cannot understand this truth of the Lord. This is described in these words of Śrīmad-Bhāgavatam (1.11.37):

tam ayaṁ manyate loka
hy asaṅgam api saṅginam
ātmaupamyena manujaṁ
vyāpṛṇvānaṁ yato 'budhaḥ

"The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached."*

Here the word "ayaṁ lokaḥ" means: "the people in general", "asaktam api" means "although not attached to the material modes of nature", {sy 168}ātmaupamyena manujaṁ vyāpṛṇvānaṁ manyate" means {sy 168}they think the Lord is a lusty material man like themselves", and "yato 'budhaḥ" means "they think in this way because they are not

intelligent".

Anuccheda 138

The reason why the Supreme Personality of Godhead is not attached to the material modes is given in these words of Śrīmad-Bhāgavatam (1.11.38):

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."*

Here the words "prakṛti-stho 'pi tad-guṇaiḥ na yujyate sadā" mean "even when He descends to the material world the Supreme Personality of Godhead is never affected by the material modes", and "etad īśanam īśasya" means "that is the opulence of the Supreme Lord". In the last line of this verse an example is given. There the words "na yujyate yathā buddhis tad-āśrayā" mean "The Supreme Lord's consciousness is not like the consciousness of the conditioned souls who have taken shelter of the material nature." These words may also be interpreted to mean: "the great devotees who have taken shelter of the Supreme Lord have a consciousness like Lords. Thus, even though they reside in the material world they are not influenced by the modes of material nature".

That the Supreme Personality of Godhead is always detached from

matter is confirmed by Uddhava in these words of Śrīmad-Bhāgavatam (3.3.19):

bhagavān api viśvātmā
loka-veda-pathānugaḥ
kāmaṁ siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

"Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy."*

Anuccheda 139

Here someone may ask: "Do the Lord's consorts know the Lord possesses this great opulence of detachment? If they know, then their love for Him in their confidential pastimes with Him would certainly be broken into pieces." Fearing that someone might speak these words, the author of Śrīmad-Bhāgavatam explains (Śrīmad-Bhāgavatam 1.11.39):

taṁ menire 'balā mauḍhyāt
straiṇaṁ cānuvrataṁ rahah
apramāṇa-vido bhartur
īśvaraṁ matayo yathā

"The simple and delicate women truly thought that Lord Śrī Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller."*

Here the word "īśvaraṁ" means "even though He is the Supreme Personality of Godhead", "rahaḥ" means in confidential pastimes", "mauḍhyāt" means {sy 168}bewildered by love for Him", "apramāṇa-vido bhartuḥ" means "unaware of their husband's true opulences and powers", "straiṇaṁ cānuvrataṁ menire" means "they thought He was controlled by women, a follower of women". This idea they have is not the truth. Here the words "matayo yathā" mean "this idea was created by the desire born of their love for Him". The Supreme Lord appears before His devotees in the way they desire Him to appear. This is confirmed by the Lord Himself in these words of Bhagavad-gītā (4.11):

ye yathā mām. . .

"All of them, as they surrender unto Me, I reward accordingly."*

This is also confirmed by the following words of Śrīmad-Bhāgavatam (10.14.2):

sveccha-mayasya. . .

"O Lord, Your appearance as a cowherd child is for the benefit of the devotees, to fulfill their desires."

Śrīmad-Bhāgavatam 1.11.39 quoted in this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 140

That the Lord's consorts did not understand the truth about their

husband is confirmed by the following words of Śrīmad-Bhāgavatam (10.61.2):

gṛhād anapagaṁ vīkṣya
rāja-putryo 'cyutam sthitam
preṣṭhaṁ nyamaṁsata svaṁ svaṁ
na tat-tattva-vidaḥ striyaḥ

"Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the truth about Him."***

Here the words "preṣṭhaṁ nyamaṁsata svaṁ svaṁ" mean "each one thought herself the most dear", and "na tat-tattva-vidaḥ" means "each one thinking herself the most dear, they did not understand the truth."

Anuccheda 141

Here someone may ask: "If He is always spiritually satisfied in Himself, why does the Supreme Personality of Godhead love His wives?" To this question the answer is given: The Lord does not love like an ordinary husband or lover in the material world. His love is completely pure. This truth is described in the following words of Śrīmad-Bhāgavatam (10.61.3):

cārv-abja-kośa-vadanāyata-bāhu-netra-
sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ

"The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms, and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."***

In this verse the word "sa-prema" means {sy 168}with Lord Kṛṣṇa's love for His wives". One of the many definitions of the word "vanitāḥ" is given in the following words:

vanitā janitātyarthā-
nurāgāyām ca yoṣiti

"The word `vanitā' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

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His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."***

In this verse the word "sa-prema" means {sy 168}with Lord Kṛṣṇa's love for His wives". One of the many definitions of the word "vanitāḥ" is given in the following words:

vanitā janitātyarthā-
nurāgāyām ca yoṣiti

"The word `vanitā' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

Anuccheda 142

The charms of the Lord's wives are described in these words of Śrīmad-Bhāgavatam (10.61.4):

smāyāvaloka-lava-darśita-bhāva-hāri-
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathituṁ karaṇair na śekuḥ

"The arched eyebrows of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly set forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses."***

Even with flirting arrows of Cupid they could not agitate the Lord.

Here the word "smāya" means "smiling", "bhāva" means "intention", "bhrū-maṇḍala-prahita" means "sent from the eyebrows", {sy 168}saurata-mantra" means "mantras of love", and {sy 168}śauṇḍaiḥ" means "bold". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 143

Describing Lord Rāmacandra's pastimes, Śrīmad-Bhāgavatam (9.10.11) explains:

strī-saṅginām gatim iti prathayaṁś cakāra

"Lord Rāmacandra showed by His personal example the condition of a person attached to women."*

These words mean: "He showed by His personal example the condition of a person attached to women." It is also said in that chapter of Śrīmad-Bhāgavatam (9.10.55):

premānuvṛtṭyā śīlena
praśrayāvanatā satī
bhiyā hriyā ca bhāva-jñā
bhartuḥ sītāharan manah

"Mother Sītā was very submissive, faithful, shy, and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord."*

It is said in the following chapter of Śrīmad-Bhāgavatam (9.11.16):

tac chrutvā bhagavān rāmo
rundhann api dhiyā śucaḥ
smaraṁs tasya guṇāṁs tāṁs tān
nāśaknod roddhum īśvaraḥ

"After hearing the news of Mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sītā, He could not check His grief in transcendental love."*

The truth is that Lord Rāma was actually controlled by Mother Sita's pure spiritual love and devotion. However, He externally acted in the way a lusty conditioned soul acts. He acted in that way to teach renunciation to the people in general. The need for renunciation is described in the next verse of Śrīmad-Bhāgavatam (9.11.17):

strī-puṁ-prasaṅga etādṛk
sarvatra trāsam-āvahaḥ

"The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world."*

Thus Lord Rāma's pastimes have two purposes (1. to show His love to His devotees and 2. to teach the people in general the path of renunciation). In this way the Lord's pastimes bring auspiciousness to all kinds of people. What seems on the surface to be material lust is in truth spiritual love for His devotee. Thus there is no defect in the Lord's actions. That the Supreme Lord is motivated by spiritual love and not by

material lust is described in this verse of (Śrīmad-Bhāgavatam (10.59.43):

reme ramābhir nija-kāma-samplutaḥ. . .

"Although fully satisfied within Himself, Lord Kṛṣṇa enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.***

This truth is also described in these words of Śrīmad-Bhāgavatam (10.33.25):

sa satya-kāmo 'nuratābalā-gaṇaḥ. . .

"Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

Although He is equal to everyone, the Lord especially loves His devotees. Lord Kṛṣṇa Himself confirms these in these words of Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I

am a friend to Him."*

When, in His humanlike form, the Supreme Personality of Godhead enjoys loving pastimes with His devotees, it is sometimes seen that He becomes bewildered, that He is no longer all-knowing. That bewilderment is a virtue on His part. That bewilderment makes His pastimes more sweet. Therefore, because that bewilderment brings to the wise devotees the bliss of spiritual love, that bewilderment is not a fault. Indeed, the Lord voluntarily accepts that bewilderment for that purpose. An example of the Lord being all-knowing is given in these words of Śrīmad-Bhāgavatam (10.12.25-26):

rakṣo viditvākhila-bhūta-hṛt-sthitah
svānām niroddhum bhagavān mano dadhe

tāvat praviṣṭās tv asurodarāntaram

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.*

"In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth."*

An example of the Lord voluntarily accepting bewilderment is seen in these words of Śrīmad-Bhāgavatam (10.13.16):

tato vatsān adṛstvaitya. . .

{.sy 168}Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."*

This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 144

If He does not wish to be bewildered, the Supreme Personality of Godhead will not be bewildered. This is seen in the description of the magical powers of the demon Śālva in these words of Śrīmad-Bhāgavatam (10.77.30-31):

evam vadanti rājarṣe
ṛṣayaḥ ke ca nānvitāḥ

kva śoka-mohau sneho vā
bhayaṁ vā ye 'jña-sambhavāḥ
kva cākhaṇḍita-vijñāna-
jñānaiśvaryaś tv akhaṇḍitaḥ. . .

"Such is the account given by some sages, O wise king, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.***

"How can lamentations, bewilderment, material affection, or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge, and power are all similarly infinite?" ***

This verse asks: "How can lamentation and other like qualities,

which are all born from ignorance, be manifest in the Supreme Lord?". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 145

When the Lord does manifest lamentation or other like emotions it is because He is controlled by the love of His devotee. An example is seen in this description of Lord Rāmacandra's pastimes in Śrīmad-Bhāgavatam (9.11.16):

tac chrutvā bhagavān rāmaḥ. . .

"After hearing the news of Mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sītā, He could not check His grief in transcendental love."*

Another example is seen in this description of the Lord's pastimes with Sudāmā brāhmaṇa in Śrīmad-Bhāgavatam (10.80.19):

sakhyuḥ priyasya viprarṣeḥ. . .

"The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love."***

Another example is seen in these words of Śrīmad-Bhāgavatam (1.8.31):

gopy ādade tvayi krtāgasi dāma tāvad
yā te daśāśru-kalilānjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhir api yad bibheti

"My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."*

Here it is said that fear personified is afraid of the Lord. In this way the Lord has all glory, power, opulence, and knowledge. He is never truly afraid. In the same way He is never truly bewildered. Even so, in this pastime fear entered His heart (bhaya-bhāvanayā sthitasya). This verse was spoken by Queren Kuntī to the Supreme Personality of Godhead.

Anuccheda 146

The Supreme Lord is independent only when He is away from His devotees. He Himself affirms in Śrīmad-Bhāgavatam (9.4.63):

ahaṁ bhakta-parādhīnaḥ. . .

"I am completely under the control of My devotees. Indeed, i am not at all independent."*

The Supreme Personality of Godhead enjoys great pleasure in His pastime of herding the cows and in other like pastimes. On the pretext of herding the cows He enjoys many blissful pastimes. Something of

these pastimes is described in these words of Śrīmad-Bhāgavatam (10.18.2-3):

vraje vikrīḍator evaṁ
gopāla-cchadma-māyayā
grīṣmo nāmartur abhavan
nāti-preyāṅ charīriṇām

"While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls."***

sa ca vṛndāvana-guṇair
vasnta iva lakṣitaḥ

"Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana."***

These two verses affirm that in the Supreme Personality of Godhead's pastimes there is no suffering. In these verses the word "chadma" means "pretext", "māyā" means "cheating", "Thus, on the pretext of protecting the cows, Kṛṣṇa and Balarāma enjoyed many pastimes. In the morning they left Vraja village and went to the forest on the pretext of herding the cows. In this way they cheated the people of Vraja, for actually They went to the forest of Their own will to enjoy pastimes as They liked. That is the meaning here. When They returned home in the evening They enjoyed still other pastimes. In the second of these verses it is affirmed that time never brings unhappiness to the Supreme Personality of Godhead. Neither does any place bring unhappiness to Him. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 147

In His childhood pastimes the Supreme Lord abandons His gravity and calmness and becomes restless and mischievous. As was previously described in relation to bewilderment and other like things, this is not a defect for the Lord. The Lord's childhood restlessness and mischief are described in these words of Śrīmad-Bhāgavatam (10.8.29):

vatsān muñcan kvacid asamaye. . .

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Kṛṣṇa will go away."*

The Supreme Personality of Godhead delights His devotees and the people of the world. This is described in these words of Śrīmad-Bhāgavatam (3.3.20-21):

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
ca ritre ṇānavadyena
śrī-niketena cātmanā

"He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

imaṁ lokam amuṁ caiva
ramayan sutarāṁ yadūn
reme kṣaṇadayā datta-
kṣaṇa-strī-kṣaṇa-sauhṛdaḥ

"The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women."*

Here the words "datta-kṣaṇa-strī-kṣaṇa-sauhṛdaḥ" mean "At leisure hours offered by night, He enjoyed a festival of the friendship of conjugal love with women." This verse was spoken by Śrīmān uddhava.

Anuccheda 148

That the Supreme Personality of Godhead delights His devotees is also described in these words of Śrīmad-Bhāgavatam (10.23.37):

evam līlā-nara-vapuḥ. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends, and cowherd girlfriends with His beauty, words, and actions."***

What more need be said of how the Lord delights His devotees? However, the demons are not delighted by the Lord or the devotees. The reason why is given in these words of Śrīmad-Bhāgavatam (4.3.21):

pāpacyamānena hṛdāturendriyaḥ
saṁṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
param padam dveṣti yathāsurā harim

"One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead."*

The meaning of this verse is clear. This verse was spoken by Lord Śiva.

Anuccheda 149

Although all transcendental virtues are eternally present in the Supreme Personality of Godhead, to make the Lord's pastimes completely perfect those qualities are sometimes outwardly manifest and sometimes not outwardly manifest. This is described in the following words of Śrīmad-Bhāgavatam (1.10.19):

aśrūyantāśiṣaḥ satyās
tatra tatra dvijeritāḥ
nānurūpānurūpās ca
nirguṇasya guṇātmanaḥ

"It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbecfitting because they were all for the Absolute, who was now playing the part of a human being."*

Here the word "nirguṇasya" is originally "nirgata-guṇasya" (from whom qualities have gone), but the middle word (gata) is elided. The benedictions here were not befitting because the Supreme Lord, being eternally perfect and complete, never needs to attain anything. However, because the Lord does is playing the part of a human being (guṇātmanah) and because He is the ultimate creator and remover of all qualities, He voluntarily accepted the benedictions, and therefore the benedictions were befitting. Therefore, because the benedictions were true, the Lord accepted them. The Lord sometimes manifests His qualities and sometimes does not manifest them. He is more effulgent than many billions of moons, but to manifest the sweetness of His pastimes, He sometimes appears to be like a great darkness. This verse was spoken by Śrīla Sūta Gosvami.

Anuccheda 150

In different situations the Lord manifests different features of His character. He has four primary features, beginning with Dhīrodātta. Dhīrodātta is described in the following words of Bhakti-rasāmṛta-sindhu (2.1.226):

gambhīro vinayī kṣantā
karuṇaḥ sudṛḍha-vrataḥ
akatthano gūḍha-garvo
dhīrodattaḥ su-sattva-bhṛt

"A Dhīrodāṭṭa is a person who is naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous, and physically attractive."*

Lord Kṛṣṇa manifested these qualities when He lifted Govardhana Hill, conversed with Indra, and enjoyed other like pastimes.

The Lord's feature of dhīra-lalita is described in the following words of Bhakti-rasāmṛta-sindhu (2.1.226):

vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyaśi-vaśaḥ

"A person is called dhīra-lalita if he is naturally very funny, always in full youthfulness, expert in joking and free from all anxieties. Such a dhīra-lalita personality is generally found to be domesticated and very submissive to his lover."*

Lord Kṛṣṇa manifested these qualities when He enjoyed pastimes with the goddesslike vraja-gopīs.

The Lord's feature of dhīra-praśānta is described in the following words of Bhakti-rasāmṛta-sindhu (2.1.226):

śama-prakṛtikaḥ kleśa-
sahanaś ca vivecakaḥ
vinayādi-guṇopeto
dhīra-śānta udīryate

"A person who is very peaceful, forbearing, considerate, and

obliging is called dhīra-praśānta."*

Lord Kṛṣṇa manifested these qualities when He enjoyed pastimes of associating with and protecting Mahārāja Yudhiṣṭhira and other devotees.

The Lord's feature of dhīroddhata is described in the following words of Bhakti-rasāmṛta-sindhu (2.1.226):

mātsaryavān ahaṅkāri
māyāvī roṣaṇaś calaḥ
vikatthanaś ca vidvadbhir
dhīroddhata udāhṛtaḥ

"A person who is very envious, proud, easily angered, restless, and complacent is called dhīroddhata by learned scholars."*

Lord Kṛṣṇa manifested these qualities when He approached the demons. These qualities are manifest to punish the demons. All these different features are counted among the uddīpanas (secondary causes of ecstatic love).

Lord Kṛṣṇa has two castes: 1. gopa, and 2. kṣatriya. His complexion is dark. He is youthful. He has a host of transcendental qualities poets may describe in many metaphors and similes. His associates are gopas and members of other castes also. His pastimes are also counted among the uddīpanas (causes of ecstatic love). His pastimes are of two kinds: 1. the pastimes of creation, maintenance, and destruction of the material worlds, pastimes manifested by the māyā potency, and 2. His pastimes that are the activities He performs with His own graceful transcendental form, pastimes like smiling, playing, dancing, and fighting, pastimes manifest by His internal potency (svarūpa-śakti). His internal potency is so called because it is manifested from the bliss of His own transcendental form. The Lord's internal potency is described in these

words of Śrīmad-Bhāgavatam (3.9.23):

ramayātmā-śaktyā yad yat kariṣyati

"The Supreme Lord's activities are always enacted through His internal potency, Ramā, or the goddess of fortune."*

Because He is the supreme controller, the Lord may act in any way He pleases. His pastimes are described in these words of Vedānta-sūtra (2.1.33):

lokavat tu līlā-kaivalyam

"Although they seem to be the actions of an ordinary person in the material world, the Lord's pastimes are all transcendental."

To enjoy pastimes the lord sometimes acts as if He were not all-powerful. This is seen in the following words of Śrīmad-Bhāgavatam (8.6.17):

eka eveśvaras tasmin
sura-kārye sureśvaraḥ
vihartu-kāmas tām āha
samudronmathanādibhiḥ

"Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows."*

Śrīla Śrīdhara Svāmī comments:

"Here the words `eka eveśvaraḥ' mean `although He was capable of performing these activities by Himself'."

The Lord's. different castes and pastimes are described in these words of Viṣṇu-dharmottaraPurāṇa:

yasyām yasyām yadā yonau
prādurbhavati kāraṇāt
tad-yoni-sadṛśaṁ vatsa
tadā loke viceṣṭate

"O child, in whatever species of life He incarnates, the Supreme Personality of Godhead acts as a member of that species would act.

saṁhartum jagad-īśānaḥ
samartho 'pi tadā nṛpa
tad-yoni-sadṛśopāyair
vadyān himsati yādava

"O king, O descendent of Mahārāja Yadu, although He is always the master of all the worlds, and although He has the power to destroy all the worlds, He acts as a member of that species would act. In those incarnations the Lord acts to kill the demons, demons that deserve death."

Śrīmad-Bhāgavatam 8.6.17, quoted in this anuccheda, was spoken by Śrīla Śukadeva Gosvāmī.

The activities the Supreme Personality of Godhead performs in His transcendental form are of two kinds: 1. activities of power and opulence (aiśvarya-ceṣṭā), and 2. activities of charming sweetness (mādhurya-ceṣṭā). Because His devotees love Him so much, the Lord manifests His great sweetness before them. Filled with wonder and bliss, Śrīla Śukadeva Gosvāmī explains in Śrīmad-Bhāgavatam (10.15.19):

evam nigūḍhātma-gatiḥ sva-māyayā
gopātmajatvaṁ caritair viḍambayan
reme ramā-lālita-pāda-pallavo
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ

"In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform."*

This verse means: "The Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune when He manifests His form as Lord Nārāyaṇa, stayed amongst the people of Vraja."

It is said in Śrīmad-Bhāgavatam (10.18.27):

nirīkṣya tad-vapur alam ambare carat. . . haladhara īśad atrasat

"When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky-with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings-the Lord seemed to become a little frightened."***

In this pastime the Lord's sweetness is manifest because He pretends to be an ordinary human beings. In Śrīmad-Bhāgavatam 10.15.19 the word "māyayā" means "by My mercy". The Lord acts like an ordinary human beings so the people of Vraja will think He is one of them. The Lord acts in this way because He loves His devotees, as He has declared in Śrīmad-Bhāgavatam (9.4.68):

sādhavo hṛdayam mahyam. . .

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."*

In Śrīmad-Bhāgavatam 10.15.19 the word {sy 168}nigūḍhātma-gatiḥ" means "concealing His supreme opulence and acting like an ordinary human being of this world", "gopātmajatvam" means "like the son of an ordinary cowherd man", "caritair viḍambayan reme" means "imitating an ordinary gopa's activities, He enjoyed pastimes". The word "ramā-lālita-pāda-pallavaḥ" indicates that the Lord does not desire to enjoy the pastime where the goddess of fortune serves His feet as much as He desires to enjoy His pastimes with the people of Vraja. The pastimes with Vraja's peoples are described here in the words "grāmyaiḥ samam" which mean "pastimes with village boys". The Lord's pastimes with the people of Vraja are His most important pastimes. The pastimes where He displays His power and opulence are not His most important pastimes. An example of these pastimes is seen in the following words of Śrīmad-Bhāgavatam (10.9.6):

sañjāta-kopaḥ sphuritārūnādharam. . .

"Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a

piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."*

Even though He was in a solitary place, Lord Kṛṣṇa still acted like an ordinary child. Another example of Lord Kṛṣṇa acting as if He were an ordinary human beings is seen in these words of Śrīmad-Bhāgavatam (10.12.27):

tān vīkṣya kṛṣṇaḥ. . .

"Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do."*

In this pastime Lord Kṛṣṇa became distressed, thinking that the cowherd boys were now under the control of fate. In this pastime the Lord thought and acted as if He were an ordinary human being. When they describe these activities of the Lord, the great sages become filled with wonder. In describing the battle with Jarāsandha, Śrīla Śukadeva Gosvāmī says in Śrīmad-Bhāgavatam (10.50.29):

sthity-udbhavāntaṁ bhuvana-trayasya yaḥ
samīhite 'nanta-guṇaḥ sva-līlayā
na tasya citraṁ para-pakṣa-nigrahas
tathāpi martyānuvidhasya varṇyate

"For Him who orchestrates the creation, maintenance, and destruction of the three worlds, and who possesses unlimited spiritual

qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts."***

In Śrīmad-Bhāgavatam 10.15.19 quoted above, the word {sy 168}īśa" means "the Lord's pastime potency, which with its own perfect power establishes the extraordinary transcendental pastimes of the Lord, who yearns to taste the nectar of pastimes", and the word "ceṣṭitam" means "the Lord's pastimes, which sometimes seem to be ordinary activities and sometimes are wonderful activities impossible for others to perform". An example of the extraordinary and ordinary nature of the Lord's pastimes is seen in these words of Śrīmad-Bhāgavatam (10.69.37):

athovāca hr̥ṣīkeśam
nāradaḥ prahasann iva
yoga-māyodayam vīkṣya
mānuṣīm īyūṣo gatim

"Thus having seen this display (where Lord Kṛṣṇa was present in 16,000 palaces simultaneously) of the Lord's Yogamāyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human beings."***

The extraordinary and ordinary nature of the Lord's pastimes is also seen in these words of Śrīmad-Bhāgavatam (10.8.36-37):

yady evam tarhi vyadehīty
uktaḥ sa bhagavān hariḥ
vyadattāvyahataiśvaryaḥ
krīḍā-mānuja-bālakaḥ

sā tatra dadṛṣe viśvam

"Mother Yaśodā challenged Kṛṣṇa, 'If You have not eaten earth, then open Your mouth wide.' When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.*

"When Kṛṣṇa opened His mouth wide by the order of Mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of akaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature."*

The Supreme Lord's sweetness, as was previously described in these pages, is seen in these words of Śrīmad-Bhāgavatam (10.8.35):

nāhaṁ bhakṣitavān amba
sarve mithyābhiśāmsinaḥ
yadi satya-giras tarhi
samakṣaṁ paśya me mukham

"Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If You think they are being truthful, you can directly look in My mouth and examine it."*

In Śrīmad-Bhāgavatam 10.8.36 quoted above the word {sy 168}avyahataisvaryaḥ" shows that the Supreme Lord's pastimes are arranged by His pastime potency (līlā-śakti). It is His pastime potency that increases Yasaoda's motherly affection for Kṛṣṇa and fills her with awe and wonder. It is the lord's pastime potency that turns the Lord's anxious lie "I have never eaten dirt" into the truth. In His Dāmodara pastime as long as the Lord to not agree to be bound with rope, the rope to bind Him was always too short by the measurement of two fingers. This is described in the following words of Śrīmad-Bhāgavatam (10.9.15):

tad dāma. . .

"When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it."*

However, when Mother Yaśodā became exhausted, Lord Kṛṣṇa agreed to be bound. Then the rope was not longer two fingers short. This is described in these words of Śrīmad-Bhāgavatam (10.9.18):

sva-mātuḥ svinna-gātrāyā. . .

"Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound."*

In the same way with His merciful glance Lord Kṛṣṇa revived His gopa friends after they fainted by drinking the poisoned water of Kālīya Lake, and in the same way He swallowed a forest fire and performed many other extraordinary activities. The words "krīḍā-mānuja-bālakaḥ" (who enjoyed pastimes as if He were a human child) is echoed in these words

of Śrīmad-Bhāgavatam (10.16.68):

krīdā-mānuṣa-rūpiṇaḥ

"The Supreme Personality of Godhead was manifesting a humanlike form to enjoy His pastimes."***

It is also said in Śrīmad-Bhāgavatam (10.16.60):

kārya-mānuṣaḥ . . .

"The Supreme Personality of Godhead was acting the role of a human being."***

In this way Śrīmad-Bhāgavatam 10.15.19 is explained. That verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 152

These truths of the Supreme Lord's pastimes, truths discussed in the previous explanations given here, are confirmed by these words of Śrīmad-Bhāgavatam (10.33.19):

kṛtvā tāvantam ātmānaṁ
yāvatīr gopa-yoṣitaḥ
reme sa bhagavāṁs tābhir
ātmārāmo 'pi līlayā

"Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company."***

Here the words "rarāma ābhiḥ" mean "the Lord enjoyed pastimes with the gopīs". It is said in Śrīmad-Bhāgavatam (3.15.43):

tasyāravinda-nayanasya. . . cakāra teṣāṁ saṅkṣobham akṣara juṣāṁ
api citta-tanvoḥ

"When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

Śrīmad-Bhāgavatam 10.33.19 means: "When the Lord desired to enjoy pastimes with all the the gopīs simultaneously, His pastime potency arranged that the Lord be manifested in this way." The word "līlaya" in this verse indicates that this pastimes was arranged by the Lord's pastime potency. The Lord did not make these arrangements Himself. Here the words {sy 168}kṛtvā tāvantam ātmānam" indicate that the Lord manifested His own form as many times as there were gopīs. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 153

The Lord's pastimes of sweetness are the most exalted of His pastimes. To increase His enjoyment, the Lord enjoys these wonderful pastimes with many gopīs simultaneously. Śrīla Sukadeva Gosvami, Lord Siva, Lord Brahmā, and the sages and demigods know these pastimes of the Lord are the most sweet. Lord Kṛṣṇa's pastimes are also described in these words of Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satāṁ brahma-sukhānubhūtyā. . .

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

The Lord's pastimes are again described in these words of Śrīmad-Bhāgavatam (10.35.15):

śakra-śarva-parameṣṭhi-purogāḥ. . .kaśmalaṁ yayuḥ. . .

"When Kṛṣṇa takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra, and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

In this way the demigods become bewildered by hearing Lord Kṛṣṇa's flute music.

The devotees attracted to the principles of religion appreciate the sweetness of the Lord enjoying pastimes of preaching the rules of religion in His humanlike (krīḍā-mānuṣa-rūpiṇaḥ) pastimes. These pastimes of preaching are seen in the following words spoken by Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.69.40):

brahman dharmasya vaktāhaṁ
kartā tad-anumoditā
tac chikṣayan lokam imam
āsthitaḥ putra ma khidaḥ

"O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to to each them to the world, My child, so do not be disturbed."***

After seeing many of Lord Kṛṣṇa's pastimees, Narada MUni became filled with bliss. Still, thinking of the duty of precahng the principles of religion, he became worried. Lord Kṛṣṇa spoek this verse to him.

Anuccheda 154

The Lord's pastimes of detachment from the material world are considered sweet by the neophyte devotees. These pastimes are described in these words of Śrīmad-Bhāgavatam (3.3.22):

tasyaivaṁ ramamāṇasya
samvatsara-gaṇān bahūn
gṛhameḍheṣu yogeṣu
virāgaḥ samajāyata

"The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life wa fully manifested."*

Here the word "gṛhamedheṣu" means in the religious duties of pious household life", and {sy 168}virāgaḥ" means "detachment". This verse was spoken by Śrīmān Uddhava to Vidura.

Anuccheda 155

Now will be considered the various objects (dravya) included amongst the uddīpanas (impetuses for ecstatic love). Included amongst these objects are the Lord's ornaments, musical instruments, places, markings, personal associates, devotees, tulasī, remnants, and many other things. The Lord's ornaments include His garments, ornaments, flower-ornaments, and many other things. All these are manifested on the Lord's transcendental form. They were described in the Bhagavat-sandarbhā, Anuccheda 61. They are described in these words of Śrīmad-Bhāgavatam (3.2.12):

bhūṣaṇa-bhūṣaṇāṅgam

"His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

This means that is because they come into contact with Lord Kṛṣṇa's handsomeness, bodily fragrance, and other glorious features that the Lord's ornaments have the power to decorate the Lord's transcendental body. On their own the ornaments have no power to decorate the Lord's body. Because they are in contact with the Lord's form, potencies, pastimes, and qualities, the Lord's ornaments become glorious. They are described in these words of Śrīmad-Bhāgavatam (10.32.2):

pītāmbara-dharaḥ sragvī

sakṣān manmatha-manmathaḥ

"Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."***

In this way it is said that the flower-garland and yellow garments decorate the the Supreme Lord, whose glorious handsomeness has no equal or superior. It is also said in Śrīmad-Bhāgavatam (10.41.35):

īdṛśāny eva vāsāmsi
nityaṁ giri-vane-carāḥ

"You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the king's possessions You're asking for!"***

These words were spoken by a demonic washerman. He saw the lord's clothing and ornaments in that way. The way the people in general saw the Lord's clothing and ornaments is described in these words of Viṣṇu Purāṇa:

suvarṇāñjana-cūrṇābhyām
tau tadā bhūṣitāmbarau

"Kṛṣṇa and Balarāma were decorated with fragrant ointments and powders, with splendid garments, and with golden ornaments."

The Lord's ornaments are also described in these words of Śrīmad-Bhāgavatam (10.23.22):

śyāmam hiraṇya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Liles graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

Kaliya-, Varuna, and Indra who offered abhisheka to the Lord, all presented to the Lord gifts of glorious garments and ornaments. By the arrangement of the Lord's internal potency Lord Kṛṣṇa accepted the garments that had belonged to Kāṁsa. Also by the arrangement of the Lord's internal potency Lord Kṛṣṇa accepted the many wives of Narakāśura. The Lord's weapons include His club and cakra. His musical instruments include His flute and conchshell. His places include Vṛndāvana and Mathurā. His auspicious markings include the markings on the soles of His feet. His personal associates include the cowherd people and the Yādavas. The remnants of things He has used include gopī-candana. Amongst the uddīpanas are also the times sacred to the Lord, times such as Janmāṣṭamī. All these are uddīpanas that arouse the devotees' love for the Supreme Personality of Godhead. An example of the uddīpanas arousing a devotee's attraction for the Lord is seen in these words of Śrīmad-Bhāgavatam (10.42.9):

tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttariyāntam ākṛṣya
smayantī jāta-hṛc-chayā

"Now endowed with beauty, character, and generosity, Trivakrā

began to feel lusty desires for Lored Keśava. Taking hold of the upper end of His cloth, she smiled and addressed Him as follows."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 156

In the different rasas different limbs and features of the Lord become uddīpanas to arouse the devotees' love. This is described in the following words of Śrīmad-Bhāgavatam (1.11.27):

śriyo nivāso yasyoraḥ
pāna-pātraṁ mukhaṁ dṛśām
bāhavo loka-pālānām
sāraṅgāṇām padāmbujam

"The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship."*

Here the word "sriyah" means "of the Lord's beloved", "drsam" means "of the eyes of all the dear devotees", "loka-pālānām" means "of they who should be protected", "sāraṅgāṇām" means {sy 168}of all the devotees", and "nivāsaḥ" means {sy 168}shelter". These features are described in this way because they are all uddīpanas (impetuses for ecstatic love). This verse was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 157

Sometimes great obstacles also become uddīpanas. The following wexample is seen in Śrīmad-Bhāgavatam (10.53.20-21):

śrutvaitad bhagavān rāmo
vipakṣīya-nṛpodyamam
kṛṣṇaṁ caikaṁ gataṁ hartuṁ
kanyāṁ kalaha-śaṅkitaḥ

balena mahatā sārdham
bhrātr̥-sneha-pariplutaḥ

"When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army."***

The Lord's body being anointed with dust and mud in His pastimes act as uddīpanas in the same way for the devotees in vātsalya-rasa. The obstacles presented by elder relatives and others also act as uddīpanas for the devotees in śṅgāra-rasa. In the same way various kinds of obstacles act as uddīpanas in the five primary and seven secondary rasas. The vyabhicārīs (disturbing symptoms of ecstatic love) are also manifest in the various rasas, as described in the following words of Bhakti-rasāmṛta-sindhu (4.7.14):

amī pañcaiva śāntādyā
harer bhakti-rasā matāḥ
eṣu hāsādayaḥ prāyo
bibhrati vyabhacāritām

"The five primary bhakti-rasas beginning with śānta-rasa, and the seven secondary bhakti-rasas beginning with hāsa-rasa all manifest the vyabhicārīs (disturbing symptoms of ecstatic love)."

Śrīmad-Bhāgavatam 10.53.20-21) quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 158

In this way the uddīpanas were described. Among the uddīpanas those manifested in Vṛndāvana are the most exalted. This is so because in Vṛndāvana Lord Kṛṣṇa is the sole object of the highest spiritual love. This is described in the following words of Śrīmad-Bhāgavatam (10.11.36):

vṛndāvanam govardhanam. . .

"O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana, and the banks of the River Yamunā, They both enjoyed great pleasure."*

Speaking to Lord Balarāma, Lord Kṛṣṇa described the glories of Vṛndāvana in these words of Śrīmad-Bhāgavatam (10.15.5):

aho amī deva-varāmarārcitaṁ. . .

"O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."***

The great devotees who reside in Vṛndāvana are praised in these words of Śrīmad-Bhāgavatam (10.14.34):

tad bhūri-bhāgyam iha janma. . .

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."*

The great devotees who reside in Vṛndāvana are also praised in these words of Śrīmad-Bhāgavatam (10.47.61):

āsām aho caraṇa-reṇu-juṣām. . .

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet."*

The great devotees who reside in Vṛndāvana are also praised in these words of Śrīmad-Bhāgavatam (10.21.10):

vrndāvanam sakhi bhuvo vitanoti kīrtim. . .

"O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned."***

The pastimes Lord Kṛṣṇa enjoys in Vṛndāvana are the best of all His pastimes. This is described in the following words of the Trailokya-sammohana Tantra, Śrīmad-aṣṭādaśākṣara-prastāva:

santi tasya mahā-bhāga
avatārāḥ sahasraśaḥ
teṣāṁ madhye 'vatārāṇām
bālatvam ati-durlabham

"The Supreme Personality of Godhead has thousands and thousands of glorious incarnations. Amongst them all His incarnation as a child is the most glorious and the most rare."

Here the word "bāla" (child) means "until the age of sixteen". In the Hari-līlā-ṭīkā-smṛti it is said:

garbhastha-sadṛśo jñeya
āṣṭamād vataśrāc chiśuḥ
bālaś cāṣoḍaśād varṣāt
paugaṇḍaś ceti procyate

"From the time of living in the womb until the age of age a child is called `śīsu'. Up to the age of sixteen a child is called `bāla' or `paugaṇḍa'."

The childhood of the Supreme Personality of Godhead is glorified in these words of Śrīmad-Bhāgavatam (10.8.46-47):

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
pāpau yāsyāḥ stanam hariḥ

"Having heard of the great fortune of Mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?*

pitarau nānvavindetam
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham

"Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī."*

In Śrīmad-Bhāgavatam's Eleventh Canto, after describing Lord Kṛṣṇa's pastimes in a general way, and after explaining that Lord Kṛṣṇa's pastimes arouse devotion (bhakty-uddīpana) in the hearers, it is said that Lord Kṛṣṇa's childhood pastimes are the best of His pastimes. There it is said (Śrīmad-Bhāgavatam 11.31.28):

itthaṁ harer bhagavato rucirāvatāra-
vīryāṇi bāla-caritāni ca śantamāni
anyatra ceha ca śrutāni gṛṇan manuṣyo
bhaktiṁ parāṁ paramahaṁsa-gatau labheta

"The all-auspicious exploits of the all-attractive incarnations of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Śrīmad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kṛṣṇa, who is the goal of all perfect sages."***

Lord Kṛṣṇa's exalted Vṛndāvana pastimes are of many kinds. For example, there are the pastimes where He reveals His power and opulence (aiśvarya), such as the pastime where He shows that many millions of universes are present in His eternal spiritual form full of knowledge and limitless bliss. There are also His pastimes of compassion (kāruṇya), such as His pastime of showing compassion to Pūtānā and allowing her to become like His own mother. Then there are also His pastimes of sweetness (mādhurya), which are described in these words of Śrīmad-Bhāgavatam (10.8.22):

tāv aṅghri-yugmam anukṛṣya sarīṣṭpantau. . .

"When Kṛṣṇa and Balarāma, with the strength of Their legs,

crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the spound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.8.29):

vatsān muñcan kvacid asamaye. . .

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Kṛṣṇa will go away."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.11.7):

gopībhiḥ stobhito 'nṛtyat. . .

"The gopīs would say: 'If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat.' By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times,

although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.11.39-40):

kvacid vādayato veṇum. . .

"Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle-bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, orating loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.12.1):

kvacid vanāśāya mano dadhad vrajāt. . .

"O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-

Bhāgavatam (10.15.10-12):

kvacid gāyati gāyatsu. . .

"Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.15.42):

taṁ gorajas-churita-kuntala-baddha-barha. . .

"Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.18.10):

kṛṣṇasya nṛtyataḥ kecit. . .

"As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."***

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.20.26):

dhenavo manda-gāminya. . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.21.7):

akṣaṇvatām phalam. . .

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."*

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"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."*

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.23.22):

śyāmaṁ hiraṇya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.29.1):

bhagavān api tā rātriḥ

"Srī Badarayaṇi said: Srī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."***

Lord Kṛṣṇa's sweetness is also seen in these words of Śrīmad-Bhāgavatam (10.35.2):

vāma-bāhu-kṛta-vāma-kapolah. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

What more need be said? Devotees who in their hearts love the Lord will easily understand all these descriptions.

Amongst the bhāvas manifest in the heart are the anubhāvas, which will now be discussed. The anubhāvas are of two kinds: 1. udbhāsvara-anubhāva, and 2. sāttvika-anubhāvas. The udbhāsvaras are anubhāvas manifest as external activities. They are described in these words of Bhakti-rasāmṛta-sindhu (2.2.2):

nṛtyaṁ viluṭhitaṁ gānaṁ
krośanam anuṣṭānam
huṅkāro jṛmbhanaṁ śvāsa-
bhūmā lokānupekṣitā
lālā-sravo 'ṭṭa-hāsaś ca

ghūrṇa-hikkādayo 'pi ca

"The udbhāsvaras are dancing, rolling on the ground, singing very loudly, stretching the body, crying loudly, yawning, breathing very heavily, neglecting the presence of others, drooling, laughing like a madman, wheeling the head, and belching."*

The sattvika-anubhavas are ecstatic symptoms that come from the heart. They are described in these words of Bhakti-rasāmṛta-sindhu (2.3.16):

te stambha-sveda-romāñcāḥ
svara-bhedo 'tha vepathuḥ
vaivarnyam aśru pralaya
ity aṣṭau sāttvikāḥ smṛtāḥ

"The eight sāttvika-bhāvas are becoming stunned, perspiring, standing of the hairs on the body, faltering of the voice, trembling of the body, changing of bodily colors, shedding of tears, and devastation."*

In this verse the word "pralaya" (devastation) means "when all activities are lost". This means "when, for the sake of love for the Supreme Personality of Godhead, all external material activities are lost". In this state internal spiritual activities for the sake of the Supreme Personality of Godhead are not lost. These internal devotional activities are described in these words of Śrīmad-Bhāgavatam (3.2.4-6):

sa muhūrtam abhūt tūṣṇīm
kṛṣṇāṅghri-sudhayā bhṛśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

śanakair bhagaval-lokān
nṛlokam punar āgataḥ

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.*

"It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.*

"The great devotee Uddhava soon came back from the abode of the Lord to the human plane."*

These internal devotional activities are also described in these words of the Garuḍa Purāṇa:

jāgrat-svapna-suṣupteṣu
yoga-sthasya ca yoginaḥ
yā kācin manaso vṛttiḥ
sā bhaved acyutāśrayā

"During wakefulness, dream, and dreamless sleep a yogī situated in yoga keeps the activities of his mind fixed always on the infallible Supreme Personality of Godhead."

In that condition of rapt meditation on the Lord one can understand the different tastes of the different rasas.

Now the sañcāri-bhāvas, which are also called vyabhicāri-bhāvas will be discussed. The 33 vyabhicārīs are described in these words of Bhakti-rasāmṛta-sindhu (2.4.1-2, and 4-6):

sancārayanti bhāvasya gatim. . .
. . .viśeṣeṇābhimukhyena
caranti sthāyinam prati. . .

nirvedo 'tha viśādo
dainyaṁ glāni-śramo ca mada-garvau
śaṅkā-trāsāvegā
unmādāpasmṛtī tatha vyādhiḥ

moho mṛtir ālasyaṁ
jāḍyaṁ vṛḍāvahitthā ca
smṛtir atha vitarka-cintā-
mati-dhṛtayo haṛsa utsukatvaṁ ca

augryāmarṣāsūyaś
cāpalyaṁ caiva nidrā ca
suptir bodha itīme
bhāvā vyabhicāriṇaḥ samākhyātāḥ

"There are some bodily symptoms which express overwhelming ecstatic love (vyabhicārī-bhāva). They are counted at 33 as follows: disappointment, lamentation, humility, guilt, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, confusion, death, laziness, inertness, bashfulness, concealment, remembrance argumentativeness, anxiety, thoughtfulness, endurance, happiness, eagerness, violence, haughtiness, envy, impudence, dizziness, sleepiness, and alertness."*

To understand the characteristics of all these one may look in the Ujjvala-nīlamaṇi. Here the word "trāsa" (apprehension) means "when the devotees in vātsalya-rasa and the other rasas become apprehensive that their association with Kṛṣṇa will become broken". "Nidrā" (sleepiness) here means "with a heart free of cares, in a dream the

devotee meets Kṛṣṇa". "Śrama" (fatigue) here means {sy 168}fatigue attained by engaging in blissful activities for Kṛṣṇa's sake". "Alasyam" (laziness) here means {sy 168}unwillingness to perform actions that have no relation to Lord Kṛṣṇa". "Bodha" (alertness) here means "alert to see Lord Kṛṣṇa". These 33 vyabhicaris are not material, for they are beyond the modes of material nature. This is so because they bring love for the Supreme Personality of Godhead (bhagavat-prīti). Together these anubhāvas are part of the rasas of love for the Supreme Personality of Godhead. They are described in these words of Śrīmad-Bhāgavatam (11.3.31-32):

smarantaḥ smārayantaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkāṁ tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.***

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm parām etya nirvṛtāḥ

"Having achieved love of Godhead, the devotees sometimes cry

out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance, or sing. Such devotees, havign transcended material, conditional life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent."***

In these two verses Lord Hari is the ālambana (primary impetus for ecstatic love, remembering Lord Hari is the uddīpana (secondary impetus for ecstatic love), reminding one another of Lord Hari and other like devotional activities are the udbhāsvaras (external activities of ecstatic love), the standing up of the body's hairs is one of the sāttvika-bhāvas, and the activities beginning with being rapt in thought of the Lord are the sancari-bhavas. When devotion is awakened in this way sthayi-bhava (continuous ecstasy) is manifest. The words "And sometimes, achieving His personal audience, they (the devotees) remain peaceful and silent" describe samvalana (the situation when all the elements of rasa are joined together). Here the word "param" means "the supreme object of rasa". The rasas of love for the Supreme Personality of Godhead are five. These five are śānta-rasa (neutrality), dāsyā-rasa (servitorship), sakhyā-rasa (friendship), vātsalyā-rasa (paternal love), and śṛṅgāra-rasa (conjugal love). Because hey manifest sthāyi-bhāva and because they are eternal and unchanging, always manifest, these five rasas are said to be the primary rasas. Sometimes amnifest among these fiver primary rasas are other rasas, rasas that begin with adbhuta (wonder). Because they are not always manifest, these rasas are said to be secondary rasas. The primary rasas are described in these words:

madhureṇa samāpayet

"The five rasas culminating in śṛṅgāra-rasa are the primary rasas."

Certain combinations of the secondary rasas are considered rasābhāsa (incompatible mixtures of rasa).

Now the secondary rasas will be discussed. The secondary rasas, which begin with adbhuta (wonder) increase the devotees' love for the Supreme Personality of Godhead. They are described in these words:

adbhuto hāsyā-vīrau ca
raudro bhīṣaṇa ity api
bībhatsaḥ karuṇaś ceti
gauṇāḥ sapta rasāḥ smṛtāḥ

"The seven kinds of indirect ecstasies of devotional service are known as laughing, astonishment, chivalry, compassion, anger, dread, and ghastliness."*

The adbhuta-rasa (wonder) here is wonder that is full of love for the Supreme Personality of Godhead. Here the ālambanas are the extraordinary and unexpected activities of the Lord, the visaya (object of perception) is Lord Kṛṣṇa, ādhāra (person who loves) is the devotee, the uddīpanas (secondary impetuses for ecstatic love) are the Lord's activities, the anubhāvas (bodily manifestations of rasa) are glances and other like things, the vyabhicārīs (external manifestations of ecstatic love) are agitation, joy, becoming stunned, and other like ecstatic symptoms, the sthāyi-bhāva (continuous ecstasy) is the rasa of wonder filled with love for the Supreme Personality of Godhead. The rasa of wonder is described in these words of Śrīmad-Bhāgavatam (10.69.2):

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvya-aṣṭa-sāhasraṁ
striya eka udāvahat

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second,

expanded Himself in sixteen-thousand similar forms to marry sixteen-thousand queens in their respective homes."*

Now the rasa of laughter and comedy (hāsyā-rasa) filled with love for the Supreme Personality of Godhead will be discussed. In hāsyā-rasa the ālambanas are various activities, garments, and joking words, the viṣaya (source of comedy) is Lord Kṛṣṇa, and the ādhāra is the devotee. If pleasant and unpleasant things bring the rasa of comedy then that rasa increases the devotee's love for Lord Kṛṣṇa. This rasa is also manifest in dāna-rasa (the rasa of giving charity), yuddha-rasa (the rasa of conflict), and vīra-rasa (the rasa of chivalry). The uddīpanas here are the actions, words, garments, and other things that create laughter. The anubhāvas are the trembling of the nostrils and lips and other like symptoms. The vyabhicārīs are joy, laziness, dissimulation, and other like things. The styāyi-bhāva is comedy based on love for the Supreme Personality of Godhead. The jokes in this rasa bring pleasure to the heart. An example of this rasa of joking and laughter is given in these words of Śrīmad-Bhāgavatam (10.829):

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ. . .

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Kṛṣṇa will go away."*

Another example is seen in these words of Śrīmad-Bhāgavatam (10.8.30):

hastāgrāhye racayati vidhim. . .

"When the milk and curd are kept high on a swing hanging from a ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing."*

Another example is seen in these words of Śrīmad-Bhāgavatam (10.8.31):

evam dhārṣṭyāny uṣati kurute. . .

. . . itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upalabdhum aicchat

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him: 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy..! Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child."*

In this verse the word "vyākhyātārthāḥ" means "while

complaining about Kṛṣṇa's mischievous activities".

Anuccheda 159

An example of utprāsa (mocking and satire) is seen in these words of Śrīmad-Bhāgavatam (10.22.9):

tāsāṁ vāsāṁsy upādāya
nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ
parihāsam uvāca ha

"Taking the girls' garments, He quickly climbed to the top of a kaḍamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 160

Another example of utprāsa is seen in these words of Śrīmad-Bhāgavatam (10.66.7):

katthanaṁ tad upākarma
paūṇḍrakasyāḷpa-medhasaḥ
ugrasenādayaḥ sabhyā
uccakair jahasus tadā

"King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Pauṇḍraka."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 161

Now the rasa of chivalry (vīra-rasa) filled with love for the Supreme Personality of Godhead will be described. Vīra-rasa is of four kinds: 1. dharma-vīra (munificent in executing religious rites), 2. dayā-vīra (showing extraordinary mercy), 3. dāna-vīra (charitable activities), and 4. yuddha-vīra (chivalrous activities in fighting). Now dharma-vīra will be considered. In that rasa the ālambana is the intense desire to perform religious rites. The viṣaya (object of love) is Lord Kṛṣṇa. The ādhāra (lover) is the devotee. The uddīpanas are the instructions of the scriptures and other like things. The anubhāvas are humility, faith, and other like virtues. The vyabhicārīs are thoughtfulness, memory, and other like things. The sthāyi-bhāva is the eagerness to perform religious rites, an eagerness born of love for the Supreme Personality of Godhead. An example of dharma-vīra is seen in these words spoken by Mahārāja Yudhiṣṭhira in Śrīmad-Bhāgavatam (10.72.3):

kratu-rājena gpvinda
rājasūyena pāvanīḥ
yakṣye vibhūtīr bhavatas
tat sampādaya naḥ prabho

"O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies.

Please make our endeavor a success, my Lord."***

Now the dayā-vīra rasa of love for the Supreme Personality of Godhead will be considered. In this rasa the ālambana is overwhelming compassion for all living entities, seeing everyone as originally devotees of the Supreme Lord. In this way the devotee satisfied Lord Kṛṣṇa, who is seen as the viṣaya (object of love). The ādhāra (lover) here is the devotee. This rasa is also seen in Lord Kṛṣṇa's parents and many others who show compassion to Lord Kṛṣṇa Himself. The uddīpanas here are the perceptin of others' sufferings. The anubhāvas are speaking words of consolation and other like activities. The vyabhicārīs are eagerness, thoughtfulness, joy, and other like emotions. The sthayi-bhava is eagerness to be compassionate. An example of dayā-rasa is given in these words of Śrīmad-Bhāgavatam (9.21.5-15):

kṛcchra-prāpta-kuṭumbasya
kṣut-tṛḍbhyām jāta-vepathoḥ
atithir brāhmaṇaḥ kāle
bhoktu-kāmasya cāgamat

tasmai samvyabhajat so 'nnam
āḍṛtya śraddhayānvitaḥ
hariṁ sarvatra sampaśyan. . .

. . .iti prabhāṣya pānīyaṁ
mriyamānaḥ pipāsayā
pulkasāyādadaḥ dhīro
nisarga-karuṇo nṛpaḥ

tasya tribhuvanādhīśaḥ
phaladaḥ phalam icchatām
ātmānaṁ darśayām cakrur
māyā viṣṇu-vinirmitaḥ

"Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of Providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water. Yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.*

"Because Rantideva perceived the presence of the Supreme Godhead everywhere and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.*

"Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.*

"When the śūdra went away, another guest arrived, surrounded by dogs, and said: 'O king, I and my company of dogs are very hungry. Please give us something to eat.'*

"With great respect King Rantideva offered the balance of food to the dogs and the master of the dogs, who had come as guests. The king offered them all respects and obeisances.*

"Thereafter only the drinking water remained, and there was only enough to satisfy one person, but when the king was just about to drink it a cāṇḍāla appeared and said: 'O king, although I am lowborn, kindly give me some drinking water.'*

"Aggrieved at hearing the pitiable words of the poor aggrieved cāṇḍāla, Mahārāja Rantideva spoke the following nectarean words.*

"I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from all suffering.*

"By offering my water to maintain the life of this poor cāṇḍāla, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation, and

illusion.*

"Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the candala without hesitation, for the king was naturally very kind and sober.*

"Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, cāṇḍāla, and so on."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 162

Now the dāna-vīra rasa (rasa of giving charity) in relation to love for the Supreme Personality of Godhead will be considered. This rasa is of two kinds: 1. giving charity very liberally (bahu-pradatva) and 2. giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-durāpārtha-tyāga). Now the first of these, the bahu-pradatva dana-vira rasa will be considered. In this rasa the ālambana is the conclusion that great satisfaction comes from giving charity. For the person very eager thus to give charity, the viṣaya (object of love) is Lord Kṛṣṇa. Here the ādhāra (lover) is the devotee. Other persons who give charity, persons who are not devotees, give charity only externally (bahiraṅga). Here the uddīpanas are seeing charity and other like things. The anubhāvas are the smile that comes from giving in charity more than the recipient could have desired. Other like responses are also included here amongst the anubhāvas. The vyabhicārīs are thoughtfulness, eagerness, joy, and other like emotions. The sthāyi-bhāva is eagerness to give charity, eagerness impelled by love for the Supreme Personality of Godhead. An example of this kind of charity is given in these words of Śrīmad-Bhāgavatam (10.5.1):

nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ. . .

"Delighted at the birth of His son, Mahārāja Nanda gave abundant charity."

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 163

Giving abundant charity is also described in these words of Śrīmad-Bhāgavatam (8.20.16):

evam śaptaḥ sva-guruṇā
satyān na calito mahān
vāmanāya dadāv enam
arcitvodaka-pūrvakam

"Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmandeva and then offered Him the gift of land he promised."*

In this verse the word "etām" (this) refers to the land. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 164

Now the second kind of dāna-vīra, namely giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-durāpārtha-tyāga), will be considered. In this second kind of dāna-vīra great enthusiasm is manifest in the same way enthusiasm is manifest in dharma-vīra. In dāna-vīra the viṣaya is Lord Kṛṣṇa, the ādhāra is the devotee, the uddīpanas are Lord Kṛṣṇa's smiles, talks, and other things, the anubhāvas are the earnest description of Lord Kṛṣṇa's glories, the sañcāri-bhāva is great determination, the sthāyi-bhāva is eagerness to renounce possessions, an eagerness impelled by spiritual love for Lord Kṛṣṇa. An example of this second kind of dāna-vīra is seen in these words of Śrīmad-Bhāgavatam (3.29.13):

sālokya-sārṣṭi-sāmīpya-sārūpya. . .

"A pure devotee does not accept any kind of liberation-sālokya, sārṣṭi, sāmīpya, sārūpya, or ekatva-even though they are offered by the Supreme Personality of Godhead."*

Now yuddha-vīra-rasa (chivalrous activities in fighting) in relation to the Supreme Personality of Godhead will be discussed. In this rasa the person who fights Kṛṣṇa is full of love. Impelled by love for Kṛṣṇa, he is eager to fight Him. Here the opponent may be an enemy fighting Kṛṣṇa in a pastime-battle, or the opponent may be a friend standing before Kṛṣṇa. The first kind of opponent takes Kṛṣṇa as his enemy and, impelled by spiritual love, is eager to fight with Him. The second kind of opponent is a friend and his battle with Kṛṣṇa is like a joke or a game. In this sense the yuddha-rasa becomes like hāsya-rasa (the rasa of comedy or laughter). Here love for Kṛṣṇa is the ālambana. The ālambana here is not the desire to fight. Here the two fighters, Kṛṣṇa and the devotee, are two friends. Each thinks of the other as a friend. Their friendship is the ālambana. In this rasa the uddīpanas are the smiles and other like gestures manifest in battle. The anubhāvas are the boasts, insults and other like words urlled in the heat of battle. The

vyabhicārīs are pride, agitation and other like sentiments. The styhāyī-bhāva is eagerness to fight, an eagerness born of friendship. Thus there are three kinds of opponents (Lord Kṛṣṇa, Kṛṣṇa's friend, and Kṛṣṇa's enemy). Yuddha-vīra rasa is described in these words of Śrīmad-Bhāgavatam (10.18.12):

bhramaṇair laṅghanaiḥ kṣepair
āspṛhṇa-vikarṣaṇaiḥ
cikrīḍatur niyuddhena
kāka-pakṣa-dharau kvacit

"Kṛṣṇa and Balarāma played with Their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads."***

Here the word "kāka-pakṣa-dharau" means {sy 168}Kṛṣṇa and Balarāma would pull the hair in the boys' topknots, and "niyuddhena" means "they would whirl about and fight in many ways". This kind of friendly fighting is described in these words of Hari-vaṁśa:

tathā gāṇḍīva-dhanvānam
vikrīḍan madhusūdanam
jigāya bharata-śreṣṭham
kuntīyāḥ pramukhato vibhuḥ

"Playing, Kṛṣṇa and Arjuna fought. As Kuntī watched, Lord Kṛṣṇa defeated Arjuna."

Śrīmad-Bhāgavatam 10.18.12 quoted above was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 165

Yuddha-vīra rasa is also described in these words of Śrīmad-Bhāgavatam (10.18.9):

rāma-kṛṣṇādayo gopā
nanṛtur yuyudhur jaguh

"Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang."***

This verse means, "The cowherd boys fought with Kṛṣṇa. In this way they pleased Him." This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 166

Yuddha-vīra rasa is also seen in this description of the killing of Jaraāsanda in Śrīmad-Bhāgavatam (10.72.41-42):

sañcintyāri-vadhodayam
bhīmasyāmogha-darśanaḥ
darśayām āsa viṭapam
pātayann iva saṁjayā

"Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a branch of a tree."***

tad vijñāya mahā-sattvo
bhīmaḥ praharatām varah
gṛhītvā pādayoḥ śatrum
pātayām āsa bhū-tale

"Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground."***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 167

Now raudra-rasa (anger) will be considered. Here the object (viṣaya) of loving anger is Lord Kṛṣṇa and the person who feels the anger (ādhāra) is the dear devotee. When Lord Kṛṣṇa is the object of anger the anger is either favorable, unfavorable, or unfavorable for the angry person. As before in the situation when Lord Kṛṣṇa was the object of love, Lord Kṛṣṇa is here the primary (mūla) ālambana. When the anger is directed to someone other than Lord Kṛṣṇa, then that person is a secondary (bahiraṅga) ālambana. There may be the following kinds of raudra-rasa: 1. When a gopī, because of bewilderment or some other cause, is very angry at Lord Kṛṣṇa, 2. when the family elders or other persons become angry to learn that the young gopīs or other persons are meeting with Kṛṣṇa, 3. when a devotee concerned for Lord Kṛṣṇa's welfare is angry at another person for not properly protecting or caring for or dealing with Kṛṣṇa, 4. the demons or others who try to harm Lord Kṛṣṇa, and 5. a person who, angry at Lord Kṛṣṇa, arms himself by preventing himself from associating with Lord Kṛṣṇa. Here the uddīpanas are insults hurled in anger and other like things. The anubhāvas are striking blows with one's hand and other like actions. The vyabhicārīs are becoming agitated and manifesting other like emotions. The sthāyi-bhava is loving anger. The anger the elder gopīs feel toward

Lord Kṛṣṇa is also loving anger. Because they are residents of Vraja, the elder gopīs are by nature filled with love toward Lord Kṛṣṇa. They certainly desire His welfare. Of these five kinds of raudra-rasa the first three will be discussed in another place. The last two are described in these words of Śrīmad-Bhāgavatam (10.74.41):

tataḥ pāṇḍu-sutāḥ kruddhā
matsya-kaikaya-śṛṅjayāḥ
udāyudhāḥ samuttasthuḥ
śīśupāla-jighāṃsavaḥ

"Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya, and Śṛṅjaya clans, they rose up from their seats with weapons poised, ready to kill Śīśupāla."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 168

Raudra-rasa is also seen in these words of Śrīmad-Bhāgavatam (10.39.26):

maitad-vidhasyākaruṇasya nāma bhūd
akrūra ity etad atīva dāruṇaḥ
yo 'sāv anāśvāsyā su-duḥkhitaṁ janaṁ
priyāt priyaṁ neṣyati pāram adhvanah

"He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the

sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 169

Now bhayānaka-rasa (fear) will be considered. Here the ālambana is fear of pain or injury. The viṣaya (object) is Lord Kṛṣṇa. The ādhāra is the devotee. In addition to feeling fear for Lord Kṛṣṇa's well-being, sometime this rasa is manifest as the fear that one may be separated from Lord Kṛṣṇa. Thus one may fear for Lord Kṛṣṇa's sake or one may fear what will happen to one's own self because of his offenses to Lord Kṛṣṇa. Thus Lord Kṛṣṇa may be the root (mūla) ālambana, or the devotee himself may be the root ālambana. The uddīpanas here are the causes of fear. This is described in Bhakti-rasāmṛta-sindhu (2.1.15). There the word "vibhāve" is in the locative case, and the word "yena" is in the instrumental case. Thus the viṣaya (object) may be either Lord Kṛṣṇa or the devotee. When the devotee is the viṣaya and He fears separation from Lord Kṛṣṇa, then the devotee is the secondary (bahiraṅga) ālambana. When the devotee is the ādhāra (the person who fears for Lord Kṛṣṇa's welfare, then Lord Kṛṣṇa is the primary (antaraṅga) ālambana.

Here the uddīpanas are fearful knitting of the eyebrows and other like actions. The anubhāvas are withering of the face and other like actions. The vyabhicārīs are restlessness and other like responses. The sthāyi-bhāva is fear impelled by love. The following example is seen in Śrīmad-Bhāgavatam (10.3.29):

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhaved dhetoh

kamsād aham adhīra-dhīḥ

"O Lord Kṛṣṇa, You have now taken birth as my son. For this reason my mind is now restless with fear of Kāmsa."

Here Lord Kṛṣṇa is Himself the viṣaya. There is no other cause for fear. This verse was spoken by Devakī to the Supreme Personality of Godhead.

Anuccheda 170

Bhayānaka-rasa is also seen in this description of Śaṅkhacūḍa's wickedness (Śrīmad-Bhāgavatam 10.34.28):

krośantaṁ kṛṣṇa rāmeti
vilokya sva-parigrahaṁ

"Hearing Their devotees crying out 'Kṛṣṇa! Rāma!' and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 171

Another example of bhayānaka-rasa is seen in these words of Śrīmad-Bhāgavatam (10.14.10):

ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-pṛthag-īśa-māninaḥ
ajāvālepāndha-tamo-'ndha-cakṣuṣā
eṣo 'nukampyo mayi nāthavān iti

"O infallible Lord, because I was born from the mode of passion, I was foolish, and because my eyes were blinded by the darkness of Your illusory potency, I foolishly thought I was a great controller independent of You. Please think of me in this way: 'He is my servant. I should forgive him.' "

The meaning of this verse is clear. This verse was spoken by the demigod Brahmā to the Supreme Personality of Godhead.

Anuccheda 172

Now bhībhatsa-rasa (horror) in relation to the Supreme Personality of Godhead will be considered. In this rasa of horror, Lord Kṛṣṇa is, as in the previous rasas, themūla (root) ālambana because He is the object of the devotee's love. The ādhāra is the devotee. When the horror has someone else, and not Lord Kṛṣṇa, as the object, the ālambana it is a bahiraṅga (external) ālambana. Here the uddīpanas are a series of horrible, unclean, and abominable things. The anubhāvas are spitting and other like activities. The vyabhicārīs are moroseness and other like emotions. The sthayaī-bhava is horror impelled by love for Lord Kṛṣṇa. An example of bhayānaka-rasa is seen in the following words spoken by Queen Rukmiṇī to Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.60.45):

tvak-śmaśru-roma-nakha-keśa-pinaddham. . .

"A woman who fails to relish the fragrance of the honty of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."***

Now karuṇa-rasa (anguish) in relation to the Supreme Personality of Godhead will be considered. In this karuṇa-rasa, which is born from the idea that something inauspicious is happening one's dear friend or kinsman, the viṣaya is Lord Kṛṣṇa. The ādhāra is the devotee. The uddīpanas are Lord Kṛṣṇa's form, qualities, and activities, and other things in relation to Him. The anubhāvas are withering of the face, lamentation, and other like things. The vyabhicārīs are becoming stunned, grieving, and other like things. The sthāyi-bhāva is grief impelled by love for Lord Kṛṣṇa. The following example is seen in Śrīmad-Bhāgavatam (10.16.19):

antar hrade bhujaga-bhoga-parītam ārāt
kṛṣṇam nirīham upalabhya jalāśayānte
gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ

"As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

When the devotees, who dearly love Lord Kṛṣṇa, feel compassion and lament for the non-devotees who have not yet attained Lord Kṛṣṇa's mercy, that is also karuṇa-rasa. The following example is seen in Śrīmad-Bhāgavatam (7.5.31):

na te viduḥ svartha-gatiṁ hi viṣṇuṁ
durāśayā ye bahirartha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dhāmnī baddhāḥ

"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."*

The meaning of this verse is clear. This verse was spoken by Śrī Prahlāda to a fellow student.

Anuccheda 174

If adbhuta-rasa (wonder) and the other secondary rasas are felt by Lord Kṛṣṇa and the object of His feelings is the devotees, then adbhuta-rasa and other rasas are manifest with the devotees as their object. An example of this is seen in these words spoken by Lord Kṛṣṇa to Lord Balarāma in Śrīmad-Bhāgavatam (10.15.5):

aho amī deva-varārcitam. . .

"O greatest of Lords, just see how these trees are bowing down their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."***

In this way adbhuta-rasa and the other secondary rasas may be manifest even in relation to living entities who have not yet developed ecstatic love for the Lord. In this verse the trees' activities are an imitation of human activities.

Now rasābhāsa (incompatible mixing of rasas), which should be avoided, will be considered. Rasābhāsa is the rasas relating to Lord % should also be avoided. As rasābhāsa should be avoided in the material vatsalya-rasa and other material rasas, so it should also be avoided in the five primary spiritual rasas. This wise and respectable people all accept. Mixtures of rasas that should be rejected in the material rasas should also be rejected in the spiritual rasas. What should not be accepted in the material rasas should not be accepted in the spiritual rasas. Mixtures of rasa that are good and should be accepted in the material rasas are also good and should be accepted in the spiritual rasas. In this way the mixtures in śṛṅgāra-rasa, vātsalya-rasa, and the other rasas should be considered.

Now what is good, neutral, and to be avoided in the five primary and seven secondary rasas will be considered. In hāsyā-rasa (laughter) the four devotional rasas in relation to separation are incompatible, sānta-rasa is neutral, and the other rasas are compatible.

In relation to each other the secondary rasas are thus grouped into enemies, neutral parties, and friends. To hāsyā-rasa (laughing), karuṇa (anguish) and bhayānaka (fear) are enemies, adbhuta (wonder) is a friend, and the others are neutral. In this way amongst the twelve rasas the various sthāyi-bhāvas, sañcāri-bhāvas, anubhāvas, vibhāvas, viṣayas,

and other bhāvas are all grouped into compatible, incompatible, and neutral. In this way in people and poems that have a relationship with Lord Kṛṣṇa the taste of rasābhāsa (incompatible rasas) should be avoided. When the rasas are compatible, that is good. That is glorious. In certain special cases rasābhāsa is also good and glorious. An example of good and acceptable rasābhāsa is seen in these words of Śrīmad-Bhāgavatam (1.10.21 and 28):

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani

"They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended."*

nūnaṁ vrata-snāna-hutādineśvarah
samarcito hy asya gṛhīta-pāṇibhiḥ
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ

"O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint just by expecting such favors."*

This passage begins with a philosophical reflection in śānta-rasa and concludes with a description of śṛṅgāra-rasa. This is incompatible in the same way a mixture of vātsalya-rasa and śānta-rasa is incompatible. However, in these two verses there is no true rasābhāsa. That is because

they are spoken by different groups of speakers. Śrīmad-Bhāgavatam 1.10.21 is spoken by one group of speakers, and Śrīmad-Bhāgavatam 1.10.28 is spoken by another group of speakers. That this is so and there was no rasābhāsa in these speakers' words is confirmed by these words immediately following that passage (Śrīmad-Bhāgavatam 1.10.31):

evam-vidhā gadantīnām. . .

"While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city."*

These words spoken by Śrīla Suta Gosvami are glorious and blissful. Śrīmad-Bhāgavatam 1.10.21 and 28 were spoken by the ladies in the capital city of the Kauravas.

Anuccheda 175

It is said in Śrīmad-Bhāgavatam (4.20.27-28):

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareṇa lālasaḥ
apy āvayor eka-pati-spr̥dhoh kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ

"Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all

transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.*

jagaj-jananyām jagad-īśa vaiśasaṁ syāt

"My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think she may be angry with me because of my intruding upon her service and acting on the very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think there is no harm for You, because You are so self-sufficient that You can do without her."*

Here it is seen that Mahārāja Pṛthu's true rasa is dāsyā-rasa. Because his rasa is clearly not śṛṅgāra-rasa, these words seem to be rasābhāsa. Mahārāja Pṛthu's rasa is dāsyā-rasa and Goddess Lakṣmī's (padma-kervā lālasaḥ) rasa is śṛṅgāra-rasa. Here is the explanation: Mahārāja Pṛthu's desire is not at all based on sṛṅgāra-rasa. It is based only on dāsyā-rasa. The examples he gives are examples only of devotional service in dāsyā-rasa. His perception of rivalry with Goddess Lakṣmī are not inappropriate for a devotee situated in vīra-dāsyā-rasa (heroic servitorship), a devotee who has attained great mercy from the Supreme Personality of Godhead. Others may say Mahārāja Pṛthu's words show only his great love for the Supreme Personality of Godhead, who is so merciful to the poor and fallen, and these words do not at all show any true rivalry with goddess Lakṣmī. This kind of appreciation for the Lord's great mercy, thinking the Lord is more merciful to the devotee than He is even to Goddess Lakṣmī, is seen in these words of Śrīmad-Bhāgavatam (8.23.6), where Prahlāda Mahārāja describes Lord Vāmana's pastime of stepping on Bali Mahārāja's head:

nemaṁ viriṅco labhate prasādam. . .

"O Supreme Personality of Godhead, You are universally worshiped. Even Lord Brahma and Lord Siva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness never has been achieved even by Lord Brahma, Lord Siva, or the Goddess of fortune, Laksmi, what to speak of other demigods or common people."*

That the Supreme Personality of Godhead is more merciful to the devotee than He is even to Goddess Lakṣmī is seen in this prayer, where Prahlāda Mahārāja glorifies Lord Nṛsimhadeva's mercy to him (Śrīmad-Bhāgavatam 7.9.26):

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

"O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva, or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine."*

Here Prahlāda Mahārāja says: "In the presence of Brahmā and the demigods You placed Your hand on my head". He says: "Never was such mercy ever given in any of Your other avatāras." Śrīmad-Bhāgavatam 4.20.27-28 quoted in this anuccheda was spoken by Mahārāja Pṛthu to Lord Śrī Viṣṇu.

Now we will consider the vātsalya-rasa enjoyed by the Lord's father, Mahārāja Vasudeva, and by others also, and which is sometimes properly manifested, and sometimes improperly manifested in the form of rasābhāsa. Vātsalya-rasa is seen in these words spoken by Mahārāja Nanda (Śrīmad-Bhāgavatam 10.47.66):

manaso vṛttayo naḥ syuḥ. . .

"May our thoughts always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."*

Lord Kṛṣṇa's spiritual master also has a relationship in vātsalya-rasa. This is seen in these words spoken by Sudāmā brāhmaṇa in Śrīmad-Bhāgavatam (10.80.44):

kim asmābhir anirvṛttaṁ
deva-deva jagad-guro
bhavatā satya-kāmena
yeṣāṁ vāso guror abhūt

"What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?"***

Vātsalya-rasa is also seen in these words of Śrīmad-Bhāgavatam (10.80.6 and 27):

kṛṣṇasyāsīt sakhā kaścit. . .

"Lord Kṛṣṇa had a certain brāhmaṇa friend (named Sudāmā) who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued."***

kathayām cakratuḥ. . .karau gṛhya parasparam

"Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru."***

In this way vātsalya-rasa is described. Śrīmad-Bhāgavatam 10.80.44 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 177

Śṛṅgāra-rasa is seen in the following words spoken by Queen Rukmiṇī in Śrīmad-Bhāgavatam (10.60.39):

tvam nyasta-daṇḍa-munibhir gaditānubhāva
ātmātma-daś ca jagatām iti me vṛto 'si. . .

"Knowing that the great sages who have renounced the sannyasi's danda proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva, and

the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?"***

In this verse the word "ātmā" means {sy 168}paramātmā", and "ātmā-daḥ" means "who reveals Himself to the liberated souls". Someone may say that in this verse the mixture of śṛṅgāra-rasa and śānta-rasa creates rasābhāsa. This is not so. What seems to be śānta-rasa here is simply devotional service, is Queen Rukmiṇī's declaration that she is the maidservant of her dear husband. Her words are appropriate because they show that she is the crest jewel of all faithful wives devoted to their husbands. Although they each had hundreds of maidservants, Lord Kṛṣṇa's queens considered themselves the maidservants of Lord Kṛṣṇa. This is described in these words of Śrīmad-Bhāgavatam (10.59.45):

dāsī-śatā api vibhor vidadhuḥ sma dāsyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord..***

Queen Rukmiṇī is Goddess Lakṣmī herself. Her devotion to the Lord is mixed with knowledge of the Lord's supreme power and opulence. Therefore there is no rasābhāsa in her prayers describing that opulence. Śrīmad-Bhāgavatam 10.6.39 quoted in this anuccheda was spoken by Queen Rukmiṇī.

Anuccheda 178

Even the vraja-gopīs, who think only of Lord Kṛṣṇa's sweetness, are sometimes aware of His power and opulence. This is seen in the following words spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.4):

na khalu gopikā-nandano bhavān. . .

"You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty."***

What here seems to be śṛṅgāra-rasa mixed with śānta-rasa is in truth only joking words spoken by the gopīs. This will be explained later in this book. Therefore everything in this verse is proper and there is no rasābhāsa. It is also said in Śrīmad-Bhāgavatam (10.30.23):

baddhānyayā srajā kācit. . .

"One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid."***

These words seem to be a mixture of vātsalya-rasa and śṛṅgāra-rasa . In truth there is no mixture, nor any rasābhāsa in these words. This will be explained later. An example of natural śṛṅgāra-rasa is seen in these words describing the rāsa-dance pastime (Śrīmad-Bhāgavatam 10.29.10):

duḥsaha-preṣṭha-viraha. . .

"For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although

Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."***

These words were spoken by Śrīla Śukadeva Gosvāmī, the king of sages. Then it is said in Śrīmad-Bhāgavatam (10.29.12):

kṛṣṇam viduḥ param kantam. . .

"O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?"***

These words are a question posed by Mahārāja Parīkṣit. In Śrīla Śukadeva Gosvāmī's answer to this question may seem to be based on a description of liberation, a description of santa-rasa, a description that may seem to be rasabhasa in the context of srngara-rasa. Actually there is no rasabhasa here. This is explained in Kṛṣṇa-sandarbhā. What is seen as liberation (mokṣa) here is in truth merely the gopīs' overcoming the obstacles that prevent them from meeting Lord Kṛṣṇa. This is not a description of anything else. It is not a description of impersonal liberation (mokṣa). It is said in Śrīmad-Bhāgavatam (10.32.8):

taṁ kācin netra-randhreṇa. . .yogīvānanda-samplutā

"One gopī took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogī meditating upon the Lord."***

In this verse the word "yogi" is in the neuter gender. Although

they shyly embrace Lord Kṛṣṇa in their hearts, the gopīs in truth embraced Him very earnestly. In this way they attained His association (yogi). Thus there is no rasābhāsa here. In whatever passages of Śrīmad-Bhāgavatam there may seem to be rasābhāsa, there is no rasābhāsa in truth. Everything in Śrīmad-Bhāgavatam is proper and right.

Now seeming contradictions in relation to Lord Balarāma and others will be considered. Many contradictions may seem to be manifest in Lord Kṛṣṇa's many blissful pastimes with His devotees. None of these are contradictions in truth. This is so because of the action of the Lord's inconceivable spiritual potency (acintya-śakti). This is true for all the devotees qualified to participate in the Lord's pastimes. Because He is Lord Kṛṣṇa's elder brother, Lord Balarāma is situated in vātsalya-rasa. Because He is identical with Lord Kṛṣṇa and because from childhood He enjoys pastimes with Lord Kṛṣṇa, Lord

Balarāma is situated in sakhya-rasa. Because He is aware of Lord Kṛṣṇa's supreme power and opulence (aiśvarya), Lord Balarāma is a devotee of Lord Kṛṣṇa. All these features are manifest at the time of Lord Kṛṣṇa's pastimes with Lord Balarāma. The two of Them acting together, Kṛṣṇa and Balarāma attacked Śaṅkhacūḍa, enjoyed the holi-līlā, sang, and enjoyed many pastimes. From Dvārakā Lord Balarāma carried Lord Kṛṣṇa's message to the gopīs. There is nothing wrong in any of these activities. This truth is confirmed by the words of Śrīmān Uddhava and many others also.

Now will be considered the rasābhāsa present when a primary rasa is incompatible with a secondary rasa. It is said in Śrīmad-Bhāgavatam (10.44.51):

devakī vasudevaś ca
vijñāya jagad-īśvarau
kṛta-samvandanau putrau
sasvajāte na śaṅkitau

"Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons."***

Here someone may say that the combination of vatsalya-rasa and bhayanaka-rasa (fear) in this verse is rasābhāsa. The previous explanations have already shown that in this situation there is no rasābhāsa.

Now will be considered the rasābhāsa present when two secondary rasas are incompatible. In the pastime when Lord Kṛṣṇa entered Kālīya Lake it is said in Śrīmad-Bhāgavatam (10.16.16):

tāms tathā kātarān vīkṣya
bhagavān mādhave balah
prahasya kiñcin novāca
prabhāva jño 'nujasya saḥ

"The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother."***

Here Lord Balarāma is fully aware of Lord Kṛṣṇa's power and opulence, and the people of Vraja are plunged in karuna-rasa (grief). In this situation grief is appropriate, but someone may say that Lord Balarāma's manifestation of hāsyā-rasa (smiling) is not appropriate, and therefore rasābhāsa is present in this verse. The truth is that Lord Balarāma manifests many different natures according to His different pastimes. This has already been explained. In this way He enjoys different pastimes. Here the cause of His smiling is His knowledge of Lord Kṛṣṇa's supreme power. The people of Vraja, eager to protect Lord Kṛṣṇa, are situated in a different mood in this situation. If they had

known the secret truth of their dear Kṛṣṇa, they would have smiled also. They would not have worried or lamented. An activity of Lord Balarāma performed to benefit the people of Vraja is seen in these words of Śrīmad-Bhāgavatam (10.16.22):

kṛṣṇa-prāṇān nirvisato
nandādīn vīkṣya taṁ hradam
pratyāśedhat sa bhagavān
ramah kṛṣṇānubhāva-vit

"Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them."***

At the end of this pastime the people of Vraja regained their Lord Kṛṣṇa. This is described in these words of Śrīmad-Bhāgavatam (10.17.16):

rāmaś cācyutam āliṅgya
jahāsāsyānubhāva-vit

"Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."***

In this verse Lord Balarāma smiled because he regained Lord Kṛṣṇa. In the pastime of the kidnapping of Rukimini and in many other pastimes also, Lord Balarāma's nature of being flooded with love for His brother Kṛṣṇa is described. In all these pastimes nothing is inappropriate. Therefore Lord Balarāma's smiling here is not rasābhāsa.

Śrīmad-Bhāgavatam 10.16.16 quoted here was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 179

Incompatible mixtures of sthaya-bhava in ecstatic love of the Supreme Personality of Godhead are called "prīty-ābhāsa". Prīty-ābhāsa is included within rasābhāsa. Incompatible mixtures of sañcāri-bhāva are also a kind of rasābhāsa. It is said in Śrīmad-Bhāgavatam (10.86.32):

sva-vacas tad ṛtaṁ kartum
asmad-dṛg-gocarō bhavān
yad atthaikānta-bhaktān me
nānantaḥ śrīr ajaḥ priyaḥ

"You have said: 'Neither Ananta, Goddess Śrī, nor unborn Brahmā is dearer to Me than My unalloyed devotee.' To prove Your own words true, You have now revealed Yourself to our eyes."***

This verse may seem to be an incompatible mixture (ābhāsa) of devotion (bhakti) and pride (garva). In truth there is nothing incompatible in this verse. This verse means: "Because I am Your unalloyed devotee, I am very dear to You. You said: 'Lord Ananta is not dear to Me merely because He is the abode where I rest. Goddess Śrī is not dear to Me merely because she is My wife. Unborn Brahmā is not dear to Me merely because he is My son. However, he who is the best of My unalloyed devotees is most dear to Me.' To show that the words You spoke are the truth You have now appeared before my eyes. By coming before me You have given Your mercy to me." These words were spoken by the King of Mithilā to the Supreme Personality of Godhead.

Anuccheda 180

It is said in Śrīmad-Bhāgavatam (10.46.29):

tayor itthaṁ bhagavati
kṛṣṇe nanda-yaśodayoḥ
vīkṣyānurāgaṁ paramaṁ
nandam āhoddhavo mudā

"Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead."***

In this verse is seen the grief Nanda and Yaśodā felt in separation from Lord Kṛṣṇa. It would seem that their grief in separation and Uddhava's joy are incompatible. The truth is that they are not incompatible. Here the situation is like the previously described situation where Lord Balarāma smiled as the people of Vraja grieved. Uddhava had come to console the people of Vraja. Therefore it would not have been appropriate for him to be morose in their presence. Therefore Uddhava's joy here is filled with a great wonder of the glories of appropriate ecstatic spiritual love. Uddhava did succeed in consoling the people of Vraja. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 181

It is said in Śrīmad-Bhāgavatam (10.42.10):

ehi vīra gṛhaṁ yāmo
na tvāṁ tyaktum ihotsahe

tvayonmathita-cittāyāḥ
prasīda puruṣarṣabha

"Come, O hero. Let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind."***

Someone may say that it is not appropriate for a heroine to be very agitated, and therefore this verse presents an ābhāsa in śṛṅgāra-rasa. The truth is there is nothing incompatible in this verse, for even in ordinary affairs this kind of agitation is not inappropriate. This verse was spoken by Kujā to the Supreme Personality of Godhead.

Anuccheda 182

It is said in Śrīmad-Bhāgavatam (10.35.14):

tava sutaḥ sati yadādhara-bimba. . .

"O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

The restlessness here is not like the restlessness felt by Kujā. In Śrīmad-Bhāgavatam is a passage where in groups of double stanzas the gopīs describe the sweetness of Lord Kṛṣṇa's flute. The gopīs, however, do not become bewildered by the sound of Lord Kṛṣṇa's flute as the

demigods do. The gopīs say in that passage of Śrīmad-Bhāgavatam (10.35.17):

vrajati tena vayam. . .

"As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

There the gopīs also say (Śrīmad-Bhāgavatam 10.35.3):

vyoma-yāna-vanitāḥ. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

These words describe the expression of natural ecstatic love. The gopīs say in Śrīmad-Bhāgavatam (10.35.20):

kunda-dāma. . .

"O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

The gopīs also say in Śrīmad-Bhāgavatam (10.29.31):

maivam vibho 'rhati bhavān. . .

"O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation."***

Someone may say that the gopīs' humble appeal for Lord Kṛṣṇa's association in this verse is inappropriate, an example of rasābhāsa. It is not rasābhāsa. In truth these words spoken by the gopīs may be interpreted to be a series of puns that show a meaning very different from what seems to be an impassioned appeal. This will be explained later. In this way the sublime sweetness of the Lord's pastimes is established.

Someone may say that rasābhāsa is present in the following statement of Bali Mahārāja in Śrīmad-Bhāgavatam (8.20.12-13):

yadyapy asāv adharmeṇa
mām badhnīyād anāgasam
tathāpy enam na hiṁsiṣye
bhītaṁ brahma-tanuṁ ripum. . .

"Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.*

"If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation. Either He would lie down having been killed by me, or He would kill me in a fight."*

Someone may say that these impious words inspired by Śukrācārya's trickery are improper and therefore bhakty-ābhāsa (incompatible with devotional service). However, because with His feet Lord Vāmana directly touched Bali Maharaja and gave him devotion, these words are not truly bhakty-ābhāsa. These two verses were spoken by Bali Mahārāja to Śukrācārya.

Anuccheda 183

It is said in Śrīmad-Bhāgavatam (10.71.10):

jarāsandha-vadhaḥ kṛṣṇa
bhūry-arthāyopakalpate

"O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the scarificial ceremony You desire."***

Here someone may say that because in this verse Uddhava directly addresses Lord Kṛṣṇa by His name, these words are an example of dāsyābhāsa (incompatible with Uddhava's mellow of dāyasa-rasa). In truth

there is no dasyabhasa in these words. Because Lord Kṛṣṇa's names are filled with descriptions of His glories, it is not improper for the Lord's servants to speak His names directly. That the Supreme Lord's names are filled with His glories is described in these words of Śvetāśvatara Upaniṣad (4.19):

yasya nāma mahad-yaśaḥ

"The Supreme Lord's names are filled with descriptions of His glories."

Śrīmad-Bhāgavatam 10.71.10 quoted here was spoken by Uddhava to the Supreme Personality of Godhead.

Anuccheda 184

It is said in Śrīmad-Bhāgavatam (10.75.5):

satām śuśrūṣaṇe jiṣṇuḥ
kṛṣṇaḥ pādāvanejane

"Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet."***

Here someone may say: "It is not right that Mahārāja Yudhiṣṭhira engaged Lord Kṛṣṇa in washing everyone's feet. This is an example of bhakty-ābhāsa (incompatible with devotional service)." In truth there is no bhakty-ābhāsa in this verse. It is said in Śrīmad-Bhāgavatam (10.75.3):

bāndhavāḥ paricaryāyām
tasyāsan prema-bandhanah

"At the Rājasūya sacrifice of your saintly grandfather his family members, bound by their love for him, engaged themselves in humble services on his behalf."***

Here the family members were not assigned to various services by Maharaja Yudhisthira. Rather, but their own desire they performed these services. Therefore by His own desire Lord Kṛṣṇa washed everyone's feet. It was not otherwise. In this situation Lord Kṛṣṇa thought, "My kinsmen still have some past karmic reactions present in their bodies. I should remove all those karmic reactions." Thus, by the power of Lord Kṛṣṇa's unstoppable desire, He acted in that way. Lord Kṛṣṇa also desired to show devotion to Nārada Muni and the other brahmanas present there. Therefore He washed their feet to show the respect that should be offered to a brāhmaṇa. Lord Kṛṣṇa Himself said in Śrīmad-Bhāgavatam (10.69.40):

putra mā khidaḥ

"O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed."***

Śrīmad-Bhāgavatam 10.75.5 quoted here was spoken by Śrīla Śukadeva Gosvāmī.

It is said in Śrīmad-Bhāgavatam (10.15.20-21):

śrīdāmā nāma gopālo
rāma-keśavayoḥ sakhā
subala-stokakṛṣṇādyā
gopaḥ premṇedam abruvan

"Once, some of the cowherd boys-Srīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others-lovingly spoke the following words.***

rāma rāma mahā-sattva
kṛṣṇa duṣṭa-nibarhaṇa
ito 'vidūre su-mahad
vanam tālāli-saṅkulam

"(The cowherd boys said:) Rāma, Rāma, O mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees."***

Someone may say that because the cowherd boys approached Kṛṣṇa and Balarāma with awe and veneration, this passage is inappropriate for sakhya-rasa (sakhyābhāsa). However, this passage is in truth not at all inappropriate, for although they were aware that Kṛṣṇa and Balarāma were both very powerful and heroic, the boys still thought Kṛṣṇa and Balarāma were still their equals and not their superiors at all. Their awareness of the great power and heroism of Kṛṣṇa and Balarāma, only increased the boys' affection for Them in sakhya-rasa. It is said in Śrīmad-Bhāgavatam (10.58.14):

sālam kṛṣṇena sannaddho

vihartum vipinam mahat
bahu-vyāla-mṛgākīrṇam
prāviśat para-vīra-hā

"Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals."***

As it was shown in Śrīmad-Bhāgavatam 10.15.20-21, the knowledge of Lord Kṛṣṇa's heroic power enhanced Arjuna's affection for Him in sakhya-rasa. The same kind of situation, where the knowledge of Lord Kṛṣṇa's heroic power enhances the love His friends feel for Him is also seen in these words of Śrīmad-Bhāgavatam (10.12.24):

asmān kim atra grasiṭā nivistān
ayaṁ tathā ced bakavad vinaṅkṣyati

"Then the boys said, 'Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay.' Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python."***

Śrīmad-Bhāgavatam 10.10.15.20-21 quoted here was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 186

In the description of Lord Kṛṣṇa's water-pastimes at Dvārakā it is said in Śrīmad-Bhāgavatam (10.90.22):

na calasi. . .vasudeva-nandanāṅghrim

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?"***

Here someone may protest that the queens' mention of their father-in-law's name in addressing their husband in the words "vasudeva-nandanāṅghrim" (the feet of Vasudeva's son) is improper. It is kānta-bhāvābhāsa (improper in relation to the husband). This protest is without merit. In truth the word "vasudeva" here does not refer to Lord Kṛṣṇa's father. Rather it means: "the worshipable Lord (deva) who is the great wealth (vasu) of the heart. Even if one argues that still, even if only by coincidence, the word "vasudeva-nandana" certainly soes mean "the son of Vasudeva" and is still improper, then the answer is given that the queens spoke these words in the impulse of wild ecstatic love and they should not be criticized for any fault they may commit by accident. This verse was spoken by Lord Kṛṣṇa's queens.

Anuccheda 187

It is also said in Śrīmad-Bhāgavatam (1.11.33):

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt

"The insuperable ecstasy was so strong that the queens, who were

shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛḡus, though they tried to restrain their feelings, they inadvertently shed tears."*

Here it is said that, filled with great love (duranta-bhāvāḥ), the queens wept (niruddham apy āsṛavat). Here someone may claim that the queens' becoming filled with love for their husband as they watched Him embrace their sons is an improper response on their part. It is kānta-bhāvābhāsa (improper in relation to the husband). This is so because their making an connection between their sons' embracing their husband with the pleasures they enjoy in private with their husband is improper. This claim of impropriety has no basis. Their feeling their love for their husband increase as they watch Him embrace their sons is an increase of love only in a general sense. It has no relation to the private pleasures of husbands and wives. Therefore there is nothing improper with the queens' glances in this situation. This verse was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 188

Now the ābhāsas in relation to the vibhāvas will be discussed. In relation to the uddīpanābhāsas (improper manifestation of the uddīpanas) it is said in Śrīmad-Bhāgavatam (10.38.8):

yad arcitam. . . yad gopikānām kuca-kuṅkumāṅkitam

"Those lotus feet are worshiped by Brahmā, Śiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with

the kuṅkuma from the gopīs' breasts."***

Here someone may complain that these signs indicating the Lord's confidential pastimes are not appropriate for a devotee who seeks to associate with the Lord in the mood of dāśya-rasa, and therefore this verse is an example of dāśya-bhāvābhāsa (incompatible with dāśya-rasa). In truth there is fault in this verse. The speaker of this verse (Akrūra) is thinking only that the Supreme Lord is easily attained by devotional service. The speaker of this verse does not desire to participate in the gopīs' confidential pastimes with Lord Kṛṣṇa. In his commentary on this verse Śrīla Śrīdhara Svāmī says: "Here the words `yad-gopikānām' indicate that by serving Him with devotion the gopīs easily attained association with Lord Kṛṣṇa." Because the speaker in this verse aspired only to attain devotion to Lord Kṛṣṇa in general way, there is no fault in this verse. In the same way there is no fault in these words (also spoken by Akrūra) in Śrīmad-Bhāgavatam (10.38.17):

samarhaṇam yatra. . .

"By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the rāsa dance, when the Lord wiped away the gopīs perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower."***

Śrīmad-Bhāgavatam 10.38.8 quoted in this anuccheda was spoken by Akrūra.

Anuccheda 189

It is said in Śrīmad-Bhāgavatam (10.55.40):

yam vai muhuḥ. . .

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for him as if he were their own lord. After all, the son exactly resembled his father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of his mother felt conjugal attraction for him, then what to speak of how other women felt when they saw him?"***

Here the truth that the palace women were agitated by feelings of amorous love for Pradyumna seems to be inappropriate. What seems here to be inappropriate is actually appropriate, as has already been explained in a previous passage of this book.

Someone may say that inappropriate ālambanas or inappropriate lovers (prīti-ādhāra) bring rasabhasa situations in the descriptions of the yajna--patnis, pulinda girls, does, and others in Śrīmad-Bhāgavatam. This assertion will be refuted later in this book.

Someone may claim that an inappropriateness in relation to the object of love (prīti-viṣaya) is seen in these words of Śrīmad-Bhāgavatam (10.21.7):

akṣaṇvatām. . .vaktram vrajeśa-sutayoḥ

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."***

Here someone may say that although Lord Kṛṣṇa and Lord Balarāma, still the form of Lord Balarāma is not the same as the form of Lord Kṛṣṇa, and therefore it is not appropriate for Lord %'s girlfriends to have feelings of amorous love for Lord Balarāma, and therefore this verse has a rasābhāsa of śṛṅgāra-rasa. The truth, however, is that in this verse the gopīs are hiding their amorous feelings for Lord Kṛṣṇa. They are pretending that they have no amorous feelings for Lord Kṛṣṇa. Therefore their praising Lord Kṛṣṇa and Lord Balarāma equally is in now way a statement of their amorous feelings for Lord Balarāma. Therefore there is no rasābhāsa in this verse. In his commentary on Śrīmad-Bhāgavatam (10.65.17) Śrīla Śrīdhara Svāmī states: "The gopīs who enjoyed amorous pastimes with Lord Balarāma were different from the gopīs who enjoyed pastimes with Lord Kṛṣṇa." Śrīmad-Bhāgavatam 10.21.7 quoted in this anuccheda was spoken by the goddesslike gopīs of Vraja.

Anuccheda 190

Here someone may say that in Śrīmad-Bhāgavatam there are descriptions of love where the object of love is a person other than lord Kṛṣṇa. This, they say, is saṅgaty-ābhāsa (improper object of love). They quote this verse describing Śrīmatī Devahūti in Śrīmad-Bhāgavatam (3.22.16):

kāmaḥ sa bhūyāt. . .kṣipatīm iva śriyam

"Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments."*

Someone may say that Devahūti's devotion to Kardama Muni is

bhakty-ābhāsa (devotion directed to the wrong person). This criticism is not valid. Her union with Kardama Muni brought great glory and good fortune to the world. Therefore no one should find fault with it. This verse was spoken by Śrī Kardama Muni.

Anuccheda 191

It is said in Śrīmad-Bhāgavatam (10.57.26):

uvāsa tasyām katicin
mithilāyām samā vibhūḥ
mānitaḥ prīti-yuktena
janakena mahātmanā
tato 'śikṣad gadām kāle
dhārtarāṣṭraḥ suyodhanaḥ

"The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra's son Duryodhana learned from Balarāma the art of fighting with a club."***

In this verse the word "vibhūḥ" (almighty) refers to Lord Balarāma. The word "mānitaḥ" (honored) and other words like it are adjectives modifying Lord Balarāma. Any claim that rasābhāsa is present in this verse is not justified. There is no rasābhāsa here.

Anuccheda 192

These and other seeming examples of rasābhāsa in Śrīmad-Bhāgavatam are thus shown to be free of any true rasābhāsa. It is said:

"Even if there is some seeming rasābhāsa, if the sthayi-bhava is very exalted and powerful, then there is no rasābhāsa. Then then the rasas are properly manifest. An example of a very exalted and powerful primary rasa negating the possibility of rasābhāsa is seen in these words of Śrīmad-Bhāgavatam (10.14.32):

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

"How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune because the Absolute Truth (Brahman), the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

In this verse spoken by the demigod Brahma to describe the people of Vreja there is a mixture of jnana-bhakti (the santa-rasa mixture of devotion and philosophical speculation present here by the description of the Brahman feature of the Lord) and bandhu-bhava (love for Lord Kṛṣṇa as one's friend or kinsman). This mixture is not rasabhasa because the taste of the sentiment of thinking of the Lord is one's friend is so sweet and exalted that its glory eclipses the dry mellow of santa-rasa here. The description here of jnana-bhakti is done in the mood of wonder felt within the heart, in the mood of praising the glorious good fortune of Vraja's people. Therefore there is no rasabhasa and the rasas are properly manifest (rasollasa) in this description. A similar situation is seen in these words of Śrīmad-Bhāgavatam 10.21.11

itthaṁ satāṁ brahma-sukhānubhūtyā

"All the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence "*

A similar situation is also seen in these words of Śrīmad-Bhāgavatam (10.49.9):

bhrātreṇo bhagavān kṛṣṇaḥ
śaraṇyo bhakta-vatsalaḥ
paitṛ-ṣvasreyān smareati
rāmaś cāmburuheṣaṇaḥ

"Does my nephew Kṛṣṇa, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rāma remember them also?"***

For Lord Kṛṣṇa's paternal aunt devotion mixed with knowledge of Lord Kṛṣṇa's supreme power and opulence (aiśvarya-jñāna-mayī bhakti) is not appropriate. For her vātsalya-rasa is proper and appropriate. Here the knowledge that Lord Kṛṣṇa is the Supreme Personality of Godhead is eclipsed by overwhelming feelings of vatsalya-rasa, feelings seen here in the words {sy 168}bhrātreṇo", "paitṛ-ṣvasreyān", and {sy 168}amburuheṣaṇaḥ" Because vātsalya-rasa is so glorious and prominent in this verse there is no rasābhāsa. All is proper with the rasas (rasollāsa). This verse was spoken by Queen Kuntī.

Anucchedas 193 and 194

In Lord Rāmacandra's sweet pastimes Hanumān has pure dāsyā-rasa, a rasa still mixed with the knowledge that his master is the Supreme Personality of Godhead. Although initially it may seem that this is not an appropriate mixture, the sweetness of Hanumān's dāsyā-rasa eclipses his knowledge that his master is the Supreme Personality of

Godhead. Thus there is not rasabhasa and everything in these rasas is proper (rasollāsa). The glory of this kind of mixture of mādhyura (perception of the Lord's sweetness) and aiśvarya (knowledge of the Lord's power and opulence) is seen in these words of Śrīmad-Bhāgavatam (5.19.3):

om namo bhagavate uttamaślokāya. . .

"Let me please Your Lordship by chanting the bīja-mantra omkāra. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You."*

In this verse the word "bhagavataḥ" shows the Lord's feature of aiśvarya and the word "uttama-ślokāya" shows the Lord's feature of mādhyura. The Lord's true nature is described in these words of Śrīmad-Bhāgavatam (5.19.4):

yat tad viśuddhānubhava-mātram ekam. . .

"The Lord, whose pure form [sac-cid-ānanda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is un- touched by the

contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet."*

In this verse the words "yat-tat" refer to Lord Rāmacandra's celebrated form dark like dūrvā grass. The word "mātram" describes the Lord's wualities and form, a form manifest sometimes in a white color and sometimes in other colors, a form more effulgent and glorious than the sun and other luminaries. The Lord's nature and His internal potency have already been described in the Bhagavat-sandarbha and other books. Here the Lord's nature is described by the word "ekam". Here the words "sva-tejasa dhvasta-guna-vyavastham" mean "His internal potency throws far away the external potency consisting of three modes". Here the word {sy 168}prasantam" means "he is never stopped by any obstacle", and "pratyak" means "He is seen only by spiritual eyes". This is described in the following words of Kaṭha Upaniṣad (2.3.9 and 1.2.23):

na cakṣuṣā paśyati rūpam asya

"With material eyes no one can see the Supreme Lord's form."

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanum svām

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."*

What is the nature of the Supreme Lord's form? Śrīmad-Bhāgavatam declares: "anāma-rūpam" (His name and form are not material). Material names and forms are described in these words of Chāndogya Upaniṣad 6.3.2):

etas tisro devatā anena jīvenātmanānupraviśya nāma-rūpe
vyākaravāṇi

"In this way the individual spirit souls entered three kinds of material bodies and obtained various material names."

The Supreme Personality of Godhead does not have material names and forms like those of the conditioned spirit souls. The reason the Lord has no material names or forms is given here in the word "niraham" (He is free of material false-ego). In the passage from Chandogya Upaniṣad the word "ātmā" refers to the individual spirit soul, who is part and parcel of the Supreme Personality of Godhead (paramatma). The word "anena" (by him) here indicates that the individual soul is different from the Supreme Lord. That individual spirit soul then enters a material body. The word "devatā" here refers to the various kinds of material bodies made of the elements fire, water, and earth. Because of material false-ego the individual soul enters a material body. Although He is present within the material body as the Supersoul, the Supreme Personality of Godhead is not affected by material false ego and thus remains always free from possessing a material name or material body. Free from material false ego, He does not accept a material name or material body. Here someone may ask: "Why does not everyone accept this idea that Lord Rāmacandra's form is spiritual in nature?" To this Śrīmad-Bhāgavatam gives the answer: "sudhiyopalambhanam" (Only in pure consciousness, Kṛṣṇa consciousness can one perceive the transcendental form of the Lord). The spiritual nature of the Supreme Lord's form is also described by Lord Brahmā in these words of Śrīmad-Bhāgavatam (3.9.3):

nātaḥ param parama yad bhavataḥ svarūpam. . .

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

Anuccheeda 195

Here someone may ask: "If the Supreme Personality of Godhead has a spiritual form as you say, then why does He come and stay amongst the conditioned souls?" To this the answer is given: There are many secondary reasons, but the primary reason the Supreme Personality of Godhead comes to the material world is to show to His devotees the sweetness of His pastimes. It is said in Śrīmad-Bhāgavatam (5.19.5):

martyāvatāras tv iha

"It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra's mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?"*

In this verse the word "tu" (but) is used to dispel doubt. Here "martyavataarah" means "He who incarnates in the world of mortals". Then the verse explains: "He does not come to the world of mortals only to kill the demons who trouble the saintly devotees, He comes also to

teach the conditioned souls. He reveals to them the true goal of life." But these are only the external secondary reasons He appears in the world of mortals. He also comes to reveal the great sweetness of His pastimes to the devotees, devotees whose desire of the heart is to engage in devotional service, devotees whose heart melt in anguish in separation from the Lord. If the Lord had desired only to kill the demons, He could very easily have killed them by His expansion as the all-pervading Supersoul, and He Himself, in His original form, could have remained in the spiritual world enjoying His pastimes. Why did He come, then, to this world? His main purpose was not to kill the demons. His main purpose was the reveal the sweetness of Hi pastimes. That is the meaning here.

Anuccheda 196

In this way the Supreme Lord's pastimes are filled with mercy and sublime sweetness. Lord Rāma's distress at His separation from Goddess Sītā, a distress found within the sweetness of His pastimes, is not a defect in any way. With His pastimes there is no attachment to lust or other faulty emotions, as there is in ordinary material activities. The Lord manifests these pastimes to give mercy to His devotees. This is seen in the following explanation in Śrīmad-Bhāgavatam (5.19.6):

na vai sa ātmātmavatām. . .

"Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely impossible."*

Here it is said that the Personality of Godhead, Vāsudeva, is not attached to anything in this material world. The reason why He is not attached is given here in the word {sy 168}atma", which means "the Supersoul", and the word {sy 168}bhagavān", which means "He who is full of all powers and opulences", and the word "vāsudeva", which means "the shelter of all". Furthermore, it is said here that He is the dearest friend (suhṛttamaḥ) of the devotees, who consider Him their master, and who think "the Lord is mine" (ātmavatām). It is also said here that the Lord does not truly feel anguished (kaslamam) on separation from His wife. He only manifests this anguish to show His great love. Also, at the time of the devadūta Lord Rāmacandra did not in truth abandon Lakṣmana. He had not power truly to abandon Him. At the time when He ascended to His own abode in the spiritual world, Lord Rāmacandra was reunited with His associates, who had all been waiting for Him. Even today Lord Rāma, Sītā-devī, and Their associates may be seen on Kimpuruṣa-varṣa. Therefore those pastimes of Lord Rāma were only an imitation of the activities natural to human society. That is the meaning here.

Anuccheda 197

To confirm what was said before, the following two verses of Śrīmad-Bhāgavatam declare that devotion to the Lord is the only way one can attain the Lord's mercy, mercy that is the sweetest of the Lord's virtues. This is confirmed by the following words of Śrīmad-Bhāgavatam (5.19.7):

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad viśṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmanāgrajaḥ

"One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?"*

In this verse the word "janma mahataḥ" means "{sy 168}birth from the Supreme Personality of Godhead", "{sy 168}saubhagam" means "beauty", "ākṛtiḥ" means "birth", "yat" means "from which", "{sy 168}taiḥ" means "birth and other like things", "{sy 168}viṣṣṭān" means "rejected", "naḥ" means "{sy 168}we who pleased the Lord with our devotional service of searching for Sita-devi and engaging in other kinds of devotional service also", "bata" means "indeed", "{sy 168}lakṣmanāgrajaḥ" the elder brother of Lakṣmaṇa, who is endowed with all virtues and who is Sumitrā's son, "{sy 168}sakhye" means "made friendship, for in these pastimes friendship and not servitude was the appropriate rasa". This verse describes Sugrīva.

Anuccheda 198

The next verse declares (Śrīmad-Bhāgavatam 5.19.8):

suro 'suro vāpy atha vānaro narah
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ harim
ya uttarān anayat kosalān divam iti

"Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for Me accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṇṭha]."*

The previous verse described devotion to the Lord's humanlike transcendental form, devotion based on knowledge of the Lord's true nature and status. This verse describes devotion based on perception of the Lord's sweetness. In that situation the devotee worships the humanlike form of the Lord (manujākṛtiṁ harim). Here the word "rāmaṁ" means "the form of Lord Rāma, not the form of Kapila or any other form of the Lord". Here "uttamam" means "whose transcendental qualities have no equal or superior", and "sukṛtajam" means "He who is pleased by even a small quantity of devotional service". This verse was spoken by Śrī Hanumān.

Anuccheda 199

It is said in Śrīmad-Bhāgavatam (10.23.29-32):

maivam vibho 'rhati. . .

"The wives of the brāhmaṇas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasī leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all

material relationships."*

It is again said in Śrīmad-Bhāgavatam (10.29.30):

preṣṭho bhavāms tanu-bhṛtām kila bandhur ātmā

"Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self."***

Because they are filled with jokes and puns, these verses are very glorious and show perfectly compatible combinations of the rasas.

Sometimes in a secondary way the rasas may be incompatible and in the primary way the rasas are compatible. This is seen in the following words of Śrīmad-Bhāgavatam (10.60.45):

tvak-śmaśru-roma-nakha-keśa. . .

"A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."***

These words were spoken by Śrī Rukmiṇī. Here, although the presence of bibhatsa-reasa (horror) is incompatible, that incompatibility is eclipsed by Rukimīni-devī's praise of her beloved husband, Lord Kṛṣṇa. Therefore the result is glorious and in the final result the rasas are

considered compatible. It is also said in Śrīmad-Bhāgavatam (1.10.30):

etāḥ param strītvam apāstapeśalam
nirasta-śaucam bata sādhu kurvate
yāsām grhāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi spṛśan

"All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations."*

In this verse the word "strītvam" means {sy 168}birth as a woman". Śrī Rukmiṇī and the other queens came from different classes of society. The word "apāstapeśalam" here describes their situation. These words do not describe Śrī Rukmiṇī and the other queens born in higher classes. The other queens, born as lower-class women, may have had some faults, but by glorifying Lord Kṛṣṇa they all became supremely purified. That is the way they became saintly, free of faults, and decorated with all virtues. Then this verses explains that Lord Kṛṣṇa, giving appropriate gifts to His beloved queens, touched their hearts. At heart attached to them, Lord Kṛṣṇa did not leave their homes. As in a previous example the presence of bībhatsa-rasas gave a superficial appearance of rasābhāsa that in the end was not at all present, so in this verse any appearance of rasābhāsa is not real. There is no rasābhāsa in this verse. This verse was spoken by the ladies in Hastināpura, the city of the Kauravas.

Anuccheda 200

As before, an example of what seems to be rasābhāsa of a primary and secondary rasa, but in the end is understood to be a compatible

mixture of rasas is seen in these words of Śrīmad-Bhāgavatam (10.16.20):

gopyo 'nurakta-manaso bhagavaty anante
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ
graste 'hinā priyatame bhṛśa-duḥkha-taptāḥ
sūnyaṁ priya-vyatihṛtaṁ dadṛśus tri-lokam

"When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void."***

Here the secondary rasa, karuṇa-rasa (lamentation), is compatible, and the primary rasa, śṛṅgāra-rasa, seems to be incompatible. However, in this situation the gopīs' remembrance of Lord Kṛṣṇa's smiling glances acts to make their sorrow glorious. For this reason the mixture of these rasas is compatible, and there is no rasābhāsa. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 201

An example of what seems to be a sañcāri-bhāva incompatible with a primary rasa is seen in these words of Śrīmad-Bhāgavatam (10.29.8):

tā vāryamāṇāḥ patibhiḥ . . .

"Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound

of His flute, they refused to turn back."***

Here it may at first seem that the gopīs' restlessness (cāpalya) is incompatible with their being completely enchanted (moha) by Lord Kṛṣṇa. Both, however, combine to nourish the gopīs' exalted, guileless ecstatic love for Lord Kṛṣṇa. Therefore the rasas here are compatible, and there is no rasābhāsa. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 202

Now some other similar examples will be given. Sometimes what at first seems to be rasābhāsa in the end is found to be a perfectly compatible mixture of rasas. An example of this may be seen in these words of Śrīmad-Bhāgavatam (10.85.18):

yuvām na naḥ sutau sākṣāt
pradḥana-puruṣeśvarau

"You are not our sons but the very Lords of both material nature and its creator (Mahā-Viṣṇu). As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her."***

Someone may claim that in this verse Vasudeva's paternal vātsalya-rasa is incompatible with his devotion in awe and reverence. In truth these two sentiments are not incompatible here. This has already been described in our discussion of another verse, a verse describing Lord Balarāma. In this way it is seen that the rasas are compatible in this verse. There is no rasābhāsa here.

In this way the rasas of love for the Supreme Personality of Godhead are described. The rasa of devotional service mixed with knowledge (jñāna-bhaktimaya-rasa) is also called by the name śānta-rasa. In this rasa of devotion mixed with knowledge the ālambana (prime impetus of ecstatic love) and the viṣaya (object of love) are both the transcendental form of the Supreme Personality of Godhead (bhagavān) manifest as the Supreme Brahman (para-brahma). Here the ādhāra (lovers) are the great jñāni-bhaktas who personally participate in the Supreme Lord's pastimes. The Supreme Personality of Godhead as He manifests in this rasa is described in these words of Śrīmad-Bhāgavatam (3.15.37):

evam tadaiva bhagavān aravinda-nābhaḥ

"At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages."*

When they arrived in Vaikuṇṭha, the four Kumāras saw this form of the Supreme Personality of Godhead. The jñāni-bhaktas are described in these words of Śrīmad-Bhāgavatam (1.7.10):

ātmārāmāś ca munayo

"All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to

render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

The four Kumāras and many others are ātmārāmas are described in this verse. Śrīla Śukadeva Gosvāmī, who was attracted by the nectar sweetness of the rasas in the Supreme Lord's pastimes and who was rapt in reciting Śrīmad-Bhāgavatam, is also described in that verse.

In śānta-rasa the uddīpanas (secondary impetuses for ecstatic love) are primarily the Supreme Lord's qualities, activities, and paraphernalia. Here the Lord's qualities include His eternal form of knowledge and bliss, His form always being manifest, His being the master of all opulences, His being the all-pervading Supersoul, His being the master of the knowledge-potency, His being all-powerful, His giving liberation to the enemies He kills, His being dear to the devotees in śānta-rasa, His being equal to all, His being self-controlled, His being peaceful, His purity, and His manifesting wonderful forms. The Lord's activities being with His acting to protect His devotees and include a host of other activities also. His paraphenralia include His great Upaniṣads, the dust of the jñāni-bhaktas' feet, His Tulasī-devī, His transcendental abodes, and many other things also.

Now the anubhāvas (activities of ecstatic love) will be described. Here the anubhāvas include: praising the Supreme Lord's transcendental qualities and other features, chanting the holy names of the Lord in His forms as Brahman, Paramātmā, and other forms, tasting the bliss of seeing the Lord in His Brahman feature, and yearning to see the Lord in His original feature as Bhagavān (the Supreme Personality of Godhead). Here the sāttvika-bhāvas include: staring at the tip of the nose, performing the actions of an avadhūta, assuming the jnana-mudra posture, yawning, observing silence, bowing down before the Supreme Personality of Godhead, and offering prayers to the Supreme Personality of Godhead. Most of these activities are material in nature. In this rasa the sañcāri-bhāvas (symptoms of ecstatic love) include: being detached from material things, steadiness, joyfulness, thoughtfulness, meditation, gravity, eagerness, earnestness, and the philosophical search for the truth.

The sthāyi-bhāva (continuous ecstasy) of the jñāni-bhaktas is described in these words of Śrīmad-Bhāgavatam (3.15.46):

yo 'ntarhito hṛdi gato 'pi durātmanām tvaṁ
so 'dyaiva no nayana-mūlam ananta rāddhah

"Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance."*

The attainment of śānta-rasa is described in these words of Śrīmad-Bhāgavatam (3.15.43):

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra tesām
saṅkṣobham akśara juṣām api citta-tanvoḥ

"When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

In this verse the lotus-eyed Lord (aravinda-nayanasya) is the ālambana, the breeze is the uddīpana, the change in body is the udbhāsvara, sāttvika-bhāva, and anubhāva, and the change in mind is the sañcāri-bhāva, which consists of spiritual happiness. Even though they were situated in impersonal Brahman understanding, the sages attained devotional service mixed with knowledge (jñāna-bhakti). That kind of devotional service was the sthāyi-bhāva (continuous ecstasy)

they felt. All these together culminate in jñāna-bhakti (devotional service mixed with knowledge). That was the rasa they experienced.

Now we will discuss the bhakti-rasa known as āśraya-rasa (the rasa of taking shelter of Lord Kṛṣṇa). In this rasa Lord Kṛṣṇa is the object of love and certain devotees who participate in Lord Kṛṣṇa's pastimes are the lovers. In different situations sometimes Lord Kṛṣṇa manifests His humanlike form and sometimes He manifests His form as the supreme controller. In the presence of the residents of Vraja He manifests His supremely sweet and glorious humanlike form.

The devotees are of two kinds: 1. the external devotees who serve the Lord by performing specific duties in the material world, and 2. the confidential devotees for whom the shade of Lord Kṛṣṇa's feet is their very life. In the first group the demigods Brahmā, Śiva, and some others are considered confidential devotees because of their great devotion to the Lord. The second group is divided into three parts: 1. the devotees in general, 2. the residents of the cities of the Yadus (like Mathurā and Dvārakā), and 3. the residents of Vraja. In the first of these groups are included the kings imprisoned by Jarāsandha, the great sages, and many others, and in the second and third groups are included Janaka Mahārāja (the king of Mithilā) and many other devotees.

Included among the uddīpanas in this rasa are Lord Kṛṣṇa's qualities. Included among His qualities are the following: 1. being the master of all opulences (bhagavattvam) in His relationship with the devotees who take shelter of Him as the supreme controller, 2. being the seed of all avatāras (avatārāvalī-bijatvam), 3. being the attractor of the self-satisfied sages (ātmārāmākāṣṭitvam), 4. being the giver of ecstatic devotional service to Pūtanā and others who only pretend to engage in devotional service, 5. manifesting numberless material universes from the pores of His skin, 6. being an ocean of mercy to the devotees who take shelter of Him as He is manifest in His humanlike form, 7. being the protector of anyone who takes shelter of Him, 8. possessing inconceivable potencies, 9. being the supreme object of worship, 10. being all-knowing, 11. being firm in vow, 12. possessing all wealth and all good fortune, 13. being naturally patient and tolerant, 14. being righteous, 15. being truthful, 16. being expert, 17. being all-auspicious, 18. being supremely powerful and glorious, 19. being the best follower of

religion, 20. seeing through the eyes of the scriptures, 21. being the devotee's friend and well-wisher, 22. generosity, 23. power 24. fame, 25. strength, 26. tolerance, 27. ability, 28. being controlled by love, and many other transcendental qualities also.

Now we will consider Lord Kṛṣṇa's castes. The first group of devotees (the devotees in general) accept that Lord Kṛṣṇa is a cowherd boy or a member of another caste (as a ksatriya in Dvaraka). This acceptance of caste by the Lord is only an imitation. Lord Kṛṣṇa's dark complexion and many other things remind (smāraka) the devotees of Him. The devotees in the second group (the residents of Vraja, Mathura, and Dvaraka) think that Lord Kṛṣṇa is the best of all gopas or the best of all ksatriyas. Now Lord Kṛṣṇa's activities will be considered. For the first group of devotees (the devotees in general) Lord Kṛṣṇa's creation and maintenance of the material worlds and His revelation of His universal form are prominent. For the second group of devotees (the residents of Vraja, Mathura, and Dvaraka) Lord Kṛṣṇa's killing the demons, protecting His devotees, and casting His glance of mercy are prominent. Now Lord Kṛṣṇa's paraphernalia will be considered. Lord Kṛṣṇa's weapons, musical instruments, ornaments, abodes, footprints, and devotees are prominent among His paraphernalia. For the first group of devotees these are all clearly transcendental. For the second group of devotees these seem to be material even though they certainly are transcendental in fact. Now the time sequence of Lord Kṛṣṇa will be considered. For both the first and second groups of devotees these begin with Lord Kṛṣṇa's birth in this world and end with His departure for the spiritual world.

Now the anubhāvas in this rasa will be considered. The anubhāvas include residing in places sacred to Lord Kṛṣṇa, chanting the glories of Lord Kṛṣṇa's holy names and qualities, and performing other like devotional activities.

Now the sañcāri-bhāvas in this rasa will be discussed. When the devotees associate with Lord Kṛṣṇa the sañcāri-bhāvas are joy, pride, and steadiness. When the devotees are separated from Lord Kṛṣṇa the sañcāri-bhāvas are sickness and exhaustion. In both association with and separation from the Lord are manifest the sañcāri-bhāvas detachment, anxiety, moroseness, humbleness, worry, meditation, embarrassment,

thoughtfulness, and death. An example of meditation on the Lord even when the Lord is present before the devotee is seen in this description of Bhīṣmadeva's actions in Śrīmad-Bhāgavatam (1.9.31):

viśuddhayā dhāraṇayā. . .

"By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body."*

Unhappy that he may have offended Lord Kṛṣṇa by attacking Him in battle, Bhīṣmadeva prays in Śrīmad-Bhāgavatam (1.9.34):

yudhi turaga-rajah. . .mama niśīta-śarair vibhidyamāna-tvaci

"On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa."*

Bhīṣmadeva again prays in Śrīmad-Bhāgavatam (1.9.38):

śīta-viśīkha-hataḥ. . .

"May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me,

as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds."*

Śrīmad-Bhāgavatam 1.9.31 quoted here was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 204

Sthāyi-bhāva (continuous ecstasy) as manifested in āśraya-rasa is described in these words of Śrīmad-Bhāgavatam (1.11.7):

bhavāya nas tvaṁ bhava viśva-bhāvana
tvam eva ma-tātha suhṛt-patiḥ pitā
tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛttyā kṛtino babhūvima

"O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy."*

In this verse the vibhāvas, udbhāsvaras, anubhāvas, sāttvika-bhāvas, and other kinds of ecstasy combine to make a wonderfully sweet rasa. It is said:

sad-bhāvaś ced vibhāvāder
dvayor ekasya vā bhavet
jhaṭity anya-samākṣepāt
tadā doṣo na vidyate

"If the transcendental bhāvas and vibhāvas meet together and nothing incompatible arises, then there is no fault in the rasas."

Here the word "anya-samākṣepāt" means {sy 168}incompatible in that situation". Śrīmad-Bhāgavatam 1.11.7 quoted here was spoken by the citizens of Dvārakā to the Supreme Personality of Godhead.

Anuccheda 205

Aśraya-rasa is of two kinds: 1. āśraya-rasa in separation from the Lord, and 2. āśraya-rasa in direct association with the Lord. Aśraya-rasa in separation from the Lord is again of two kinds: 1. initial separation, before meeting the Lord, and 2. separation when the Lord is far away. Aśraya-rasa in direct association with the Lord is also of two kinds: 1. eventually meeting the Lord again after one of the two kinds of separation, and 2. the regular direct association called by the names {sy 168}siddhi" (perfection" and "tuṣṭi" (happiness). Initial separation, before meeting the Lord, is described in these words of Śrīmad-Bhāgavatam (10.70.31):

iti māgadha-samruddhā
bhavad-darśana-kaṅkṣiṇaḥ
prapannāḥ pāda-mūlaṁ te
dīnānāṁ śaṁ vidhīyatam

"This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls."***

Here the words "bhavad-darśana-kaṅkṣiṇaḥ" indicate that the kings yearned to become free of their imprisonment in order to see Lord

Kṛṣṇa. In this is seen the sthāyi-bhāva. Here the soles of the Lord's feet (pāda-mūlam) are the ālambana, the kings' imprisonment is the uddīpana, their surrender to the Lord is the udbhāsvara, their eagerness and humility are the sañcāri-bhāvas. From this the sāttvika-bhāvas and other bhāvas are known. This verse was spoken by the kings' messenger to the Supreme Personality of Godhead.

Anuccheda 206

The "siddhi" kind of direct association with the Lord is described in these words of Śrīmad-Bhāgavatam (10.73.2-7):

dadṛśus te ghana-śyāmam
pīta-kauṣeya-vāsasam
śrīvatsāṅkam catur-bāhum. . .

. . .pibanta iva cakṣurbhyām
lihanta iva jihvayā

jighranta iva nāsābhyām
rambhanta iva bāhubhiḥ
praṇemur hata-pāpmāno
mūrdhabhiḥ pādayor hareḥ

kṛṣṇa-sandarśanāhlāda-
dhvasta-samrodhana-klamāḥ
praśaśaṁsur hr̥ṣīkeśam
gīrbhiḥ prāñjalayo nṛpāḥ

"The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and Hewore a yellow silk garment. He was distinguished by the Śrīvatsa mark on His chest, His four mighty

arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings, and the lotus, club, conchshell, and disc in His hands. A helem, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils, and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.***

"The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses."***

These verses are an example of utprekṣā, the fanciful kind of metaphor where one thing is imagined to have become another. Here wide-opened eyes are imagined to be drinking, wide-opened mouths are imagined to be licking Lord Kṛṣṇa's fragrant lotus feet, and blossomed-wide nostrils are imagined to be smelling the fragrance of all of Lord Kṛṣṇa's limbs. In this way, because of their great devotion, the kings are attracted to Lord Kṛṣṇa's feet. Overcome with ecstatic love, it is as if they embraced the lord's feet. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 207

Separation when the Lord is in a distant place is described in these words of Śrīmad-Bhāgavatam (1.11.9):

yarhy ambujākṣāpasasāra. . .

"O lotus-eyed Lord, whenever You go away to Mathurā-Vṛndāvana

or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

This verse describes the separation felt by the citizens of Dvārakā. The separation felt by the people of Vraja is described in these words of Śrīmad-Bhāgavatam (10.35.25):

yadu-patir dvirada-rāja-vihāraḥ. . .

"With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day."***

Here it is said that Lord Kṛṣṇa delighted the young and old cows. How much more did He give delight to the human beings? The "tuṣṭi" kind of association with the Lord is described in these words of Śrīmad-Bhāgavatam (1.11.1):

ānartān sa upavrajya
svrddhāṇ jana-padān svakān
dadhmau daravaram tesām
viṣādam śamayann iva

"Upon reaching the border of His most prosperous metropolis, known as the country of the Anartas [Dvārakā], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants."*

The word "iva" (as if) used here is a rhetorical ornament. This verse was spoken by Śrīla Sūta Gosvāmī.

In Śrīmad-Bhāgavatam 10.35.25 quoted above it was said that Lord Kṛṣṇa delighted the people of Vraja and delivered them from their sufferings. This is confirmed by the following words spoken by the goddesslike gopīs of Vraja in Śrīmad-Bhāgavatam (10.21.10):

vrndāvanam sakhi bhuvo vitanoti kīrtim. . .

"O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned."***

The gopīs also say in Śrīmad-Bhāgavatam (10.35.4):

hanta citram abalāḥ śṛṇutedam. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."***

Now the devotional dāśya-rasa (servitorship) will be considered. In this rasa the ālambana is Lord Kṛṣṇa in His feature as a master. The object of service is Lord Kṛṣṇa, and the servitors are the glorious

servants who directly participate in Lord Kṛṣṇa's pastimes. As in the previous rasa, in this rasa Lord Kṛṣṇa manifests two kinds of forms: 1. the form of the opulent supreme controller (parameśvara-ākāra), and 2. a glorious humanlike form (nara-ākāra). Some servants serve the first of these forms, and other servants serve the other. Thus there are two kinds of servants. Again there are three kinds of servants: 1. servants who serve the Lord's body (aṅga-sevaka), 2. servants who act as the Lord's associates (pārṣada), and 3. servants the Lord sends on specific missions (preṣya). The aṅga-sevaka servants anoint the Lord's body with fragrant ointments, offer the Lord betelnuts and fragrant scents, dress the Lord in exquisite garments, and serve Him in many other ways. The pārṣada servants become the Lord's advisor, chariot-driver, a general of His army, a judge in His judicial system, an administrator of parts of His kingdom, and they also assume many other like duties. With their great learning and expertise they delight the Lord's royal conclave. Because of his exalted position the Lord's priest is counted among His gurus. Thus the Lord's priest is amongst His associates (pārṣada). The preṣyas include the Lord's chariot-driver, footsoldiers, artisans, and others. As were the previously mentioned servants, these servants are all very dear to the Lord. Śrī Uddhava, Dāruka, and others who very closely serve the Lord are the most dear of the Lord's servitors. Lord Kṛṣṇa said to Uddhava in Śrīmad-Bhāgavatam (11.11.49):

tvam me bhṛtyaḥ suhṛt sakhā

"O Uddhava, you are my servant, well-wisher, and friend."

In this rasa the uddipanas are the same as were previously described. For the aṅga-sevaka servants the Lord's qualities include His handsomeness, delicateness, and other qualities, the Lord's activities include His eating, sleeping, and other like activities, and the Lord's paraphernalia include the articles used to serve the Lord and the remnants of what has been enjoyed by the Lord. For the pārṣada servants the Lord's qualities include His status as the supreme master,

and many other qualities. For the preṣya servants the Lord's qualities include His power, glory, and other qualities. Here the anubhāvas are primarily as were described before. Directly associating with the Lord, the servants perform their respective duties. If trembling, becoming stunned, or other ecstatic symptoms become manifest in them when they perform their duties of serving the Lord, the servants lament. The Lord's servants are very extraordinary. For them ecstatic symptoms are both common and powerful. Even when the Lord is not present dāsyā-rasa is very powerful and exalted. When the Lord is not present His servants continue to perform their duties of serving Him. Here the sancari-bhavas are as previously were described. The sthaya-bhava is service with devotion. For Akrura and others like him knowledge of the Lord's power and opulence is prominent. For Uddhava and others like him knowledge of the Lord's sweetness is prominent. The Lord's servants in Vraja know only the Lord's sweetness and nothing else. Their devotion is very great. They worship Lord Kṛṣṇa because He is Vraja's prince, because He has a host of transcendental qualities, and because He is supremely glorious. About Akrūra it is said in Śrīmad-Bhāgavatam (10.38.28):

dadarśa kṛṣṇaṁ rāmaṁ ca
vraje go-dohanam gatau. . .

"Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelter of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As they walked with the gait of young elephants, glancing about with compassionate smiles, those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces

and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions."***

In this part of the Lord's pastimes Akrūra saw the Lord's sweetness. Later Akrūra saw the Lord's power and opulence manifest in a lake of the Yamunā. For Akrūra seeing the Lord's wonderful power and opulence was more important than seeing His sweetness. For Śrī Uddhava Lord Kṛṣṇa's sweetness was most important. This is clearly seen in the words Uddhava spoke glorifying the good fortune of Gokula's residents. When the Lord was absent, Uddhava meditated on the sweetness of Lord Kṛṣṇa's humanlike pastimes. Thus he felt the pangs of separation from the Lord. Uddhava said in Śrīmad-Bhāgavatam (3.2.16):

mām khedayaty etad ajasya janma-
vidambanam yad vasudeva-gehe
vraja ca vāso'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ

"When I think of Lord Kṛṣṇa-how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathurā in fear-all these bewildering incidents give me distress."*

Anuccheda 209

Lord Kṛṣṇa's glories are described in these words of Śrīmad-

Bhāgavatam (3.2.12):

yan martya-līlaupayikam. . .

"The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

Lord Kṛṣṇa's supremely sweet pastimes are described in these words of Śrīmad-Bhāgavatam (3.2.25-28):

vasudevasya devakyām
jāto bhojendra-bandhane
cikīrśur bhagavān asyāḥ
śam ajenābhiyācitah

"The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja."*

tato nanda-vrajam itah
pitṛā kaṁsād vibibhyatā
ekādaśa samās tatra
gūdhārciḥ sa-balo 'vasat

"Thereafter, His father, being afraid of Kāṁsa, brought Him to the cow pastures of Maṁbārāja Nanda, and there He lived for eleven years

like a covered flame with His elder brother, Baladeva."*

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dviija-saṅkulitāṅghripe

"In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds."*

kaumārīm darśayamś ceṣṭām
prekṣaṇīyām vrajaukasām
rudann iva hasan mugdha-
bāla-simhāvaloka naḥ

"When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub."*

Here the words "Sometimes He would cry and sometimes laugh" mean that in the presence of Mother Yaśodā and others Lord Kṛṣṇa acted like an ordinary child. These verses were spoken by Śrīmān Uddhava.

Anuccheda 210

The residents of Vraja knew only the Lord's sweetness. This is

described in these words of Śrīmad-Bhāgavatam (10.15.17):

pāda-samvahanam cakruḥ
kecit tasya mahātmanah
apare hata-pāpmāno
vyajanaiḥ samavījayan

"Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord."***

Here the word "mahātmanah" means "endowed with great virtues" and the word "hata-pāpmānaḥ" means "free of any sins that might stop their good fortune". Speaking these humble words, Śrīla Śukadeva Gosvāmī yearns to become like these cowherd boys. These words were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 211

Dāśya-rasa is also described in these words of Śrīmad-Bhāgavatam (10.21.18):

hantāyam adrir abalā hari-dāsa-varyaḥ . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 212

Beginning with the vibhāvas and culminating in sthāyi-bhāva, this rasa is filled with wonder. An example of a devotee at the time before His first meeting Lord Kṛṣṇa is seen in these words of Śrīmad-Bhāgavatam (10.38.10):

apy adya viṣṇor manujatvam īyuso
bhārāvatārāya bhuvo nijecchayā
lāvanya-dhāmno bhavitopalambhanam
mahyam na na syat phalam anjasa dṛśaḥ

"I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence."***

The meaning of this verse is clear. This verse was spoken by Akrūra.

Anuccheda 213

An example of a devotee seeing Lord Kṛṣṇa for the first time is seen in these words of Śrīmad-Bhāgavatam (10.38.35):

bhagavad-darśanāhlada-
bāspa-paryākulekṣanaḥ
pulaḥcitāṅga autkaṇṭhyāt
svākhyāne nāśakan nṛpa

"The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King."***

The words "he could not speak to present himself" mean "He could not say: I am Akrūra. I offer my respectful obeisances to You." " This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 214

An example of a devotee feels separation in Lord Kṛṣṇa's absence is seen in these words of Śrīmad-Bhāgavatam (3.2.1-3):

iti bhāgavataḥ pṛṣṭaḥ
kṣattrā vārtām priyāśrayām
prativaktum na cotseha
autkaṇṭhyāt smāriteśvaraḥ

"When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest Lord Kṛṣṇa, Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.*

yaḥ pañca-hāyano mātṛā
prātar-āśāya yācitaḥ

tan naicchad racayan yasya
saparyām bāla-līlayā

"He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.*

sa katham sevayā tasya
kālena jarasam gataḥ
pṛṣṭo vārtām pratibrūyād
bhartuḥ pādāv anusmaran

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."*

In these verses the word "Bhagavataḥ" refers to Śrīmān Uddhava and ksattrā refers to Vidura. The word {sy 168}jarasam" means "twenty-five years old". This word does not mean that he had become old. True, he was of approximately the same age as Lord Kṛṣṇa. Still, as Lord Kṛṣṇa never became old and infirm, so Uddhava also never became old. This is described in Śrī Kṛṣṇa-sandarbhā (Anuccheda 117). Lord Kṛṣṇa personally glorified Uddhava in these words of Śrīmad-Bhāgavatam (3.4.31):

noddhavo 'ṇv api man-nyūnaḥ. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality

of Godhead."*

It is also said in Śrīmad-Bhāgavatam (10.45.19):

tatra pravasayo 'py āsan
yuvāno 'ti-balaujasah. . .

"Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality."***

If the residents of Mathurā were eternally youthful, then how much more so was Uddhava eternally youthful? Śrīmad-Bhāgavatam 3.2.1-3 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 215

It is said in Śrīmad-Bhāgavatam (3.2.7):

kṛṣṇa-dyumaṇi nimloce. . .durbhago bata loko 'yam

"My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? The universe with all its planets is most unfortunate."*

In these words Uddhava lamented his separation from Lord Kṛṣṇa. However, after feeling distress in separation from Lord Kṛṣṇa, Uddhava perceived Lord Kṛṣṇa direct presence and became joyful. It was as if Lord Kṛṣṇa directly came before him. This is described in these words of Śrīmad-Bhāgavatam (3.2.4):

sa muhūrtam abhūt tāsṇīm
kṛṣṇa-ṅghri-sudhayā bhrśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 216

To save the lives of the people of Vraja, who were plunged in despair because Lord Kṛṣṇa was no longer amongst them, Lord Kṛṣṇa sent Uddhava with a message. When he entered there, Uddhava saw that Vraja was filled with spiritual bliss. This is described in the following words of Śrīmad-Bhāgavatam (10.46.9):

vāsitārthe 'bhiyudhyadbhiḥ. . .

"Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows, with the mooing of cows, burdened with their udders, chasing after their calves, with the noise of milking and of the white calves jumping here and there, with the loud reverberation of flute-playing, and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and

women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests. the cows, the brahmanas, the forefathers, and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks, and bowers of lotuses."***

It is also said in that chapter of Śrīmad-Bhāgavatam (10.46.45):

tā dīpa-dīptair maṇibhir virejuḥ. . .

"As they puiled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts, and necklaces moved about, and their faces, anointed with reeddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks."***

Concerned for the welfare of His parents and His gopī-beloveds, Lord Kṛṣṇa said to Uddhava in Śrīmad-Bhāgavatam (10.46.3):

gacchoddhava vrajaṁ saumya. . .

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopīs, suffering in separation from Me, by giving them My message."***

Lord Kṛṣṇa's parents and the other residents of Vraja felt only unhappiness. Without Lord Kṛṣṇa present before them they found no happiness in anything. They said to Uddhava in Śrīmad-Bhāgavatam (10.46.18):

api smareati naḥ kṛṣṇo
mātaram suhṛdaḥ sakhīn
gopān vrajaṁ cātma-nāthaṁ
gāvo vṛndāvanaṁ girim

"Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest, and Govardhana Hill?"***

These words were spoken by Nanda Mahārāja. Uddhava's visit to Vraja is described in these words of Śrīmad-Bhāgavatam (10.47.54-56):

uvāsa katicin māsān
gopīnām vinudan śucaḥ
kṛṣṇa-līlā-kathām gāyan
rāmayām āsa gokulam

"Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

yāvanty ahani nandasya
vraje 'vatsīt sa uddhavaḥ
vrajaukasām kṣaṇa-prāyāṇy
āsan kṛṣṇasya vārtayā

"All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

sarid-vana-giri-droṇīr
vīkṣan kusumitān drumān
kṛṣṇaṁ samsmārayan reme
hari-dāso vrajaukasām

"The servant of Lord Hari, seeing the rivers, forests, mountains, valleys, and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa."***

In this verse the word "samsmārayan" means {sy 168}reminding". Reminding them of Lord Kṛṣṇa, Uddhava dispelled the sadness the people of Vraja felt. Śrīmad-Bhāgavatam 10.47.54-56 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 217

The joy that comes from directly seeing Lord Kṛṣṇa is described in these words spoken by Uddhava in Śrīmad-Bhāgavatam (11.29.47):

tatas tam antar hṛdi sanniveśya
gato mahā-bhāgavato viśālām
yathopadiṣṭaṁ jagad-eka-bandhunā
tapaḥ samāsthāya harer agād gatim

"Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. By engaging there in austerities, he attained the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kṛṣṇa Himself."***

Here the words "yathopadiṣṭam gatim" refer to the Third Canto of Śrīmad-Bhāgavatam, where Lord Kṛṣṇa said to Uddhava (Śrīmad-Bhāgavatam 3.4.11):

vedāham antar manasīpsitam te
dadāmi yat tad duravāpam anyaiḥ

"O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."*

Here Lord Kṛṣṇa says to Uddhava: "You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you." Then Lord Kṛṣṇa said to Uddhava in Śrīmad-Bhāgavatam (3.4.13):

purā mayā proktam ajāya nābhye

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam."*

In these words Lord Kṛṣṇa describes the gist of Śrīmad-Bhāgavatam. Uddhava describes his eagerness to hear Śrīmad-Bhāgavatam by speaking these words (Śrīmad-Bhāgavatam 3.4.15):

ko nv īśa te pāda-saroja-bhājān

sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bh ūman
bhavat-padāmbhoja-nisevaṇotsukaḥ

"O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."*

Uddhava then suddenly expresses his bewilderment. He tells Lord Kṛṣṇa in Śrīmad-Bhāgavatam (3.4.16-17):

karmāṇy anīhasya bhavo 'bhavasya. . .

"My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.*

"O my Lord, Your eternal self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me."*

Later Lord Kṛṣṇa would reassure Uddhava with these words of Śrīmad-Bhāgavatam (3.4.31):

noddhavo 'ṇv api man-nyūnaḥ. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."*

Wishing to hear Lord Kṛṣṇa's explanation of many topics, Uddhava spoke to Him these words of Śrīmad-Bhāgavatam (3.4.18):

jñānaṁ paraṁ svātma-rahāḥ-prakāśaṁ provāca kasmai. . .

"My Lord, kindly explain to us, if You think us competent to receive it, the transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmajī."*

In the phrase "yad vṛjinam tarema" (may cross over all difficulties) the word "vṛjinam" may mean {sy 168}the unhappiness of being separated from My direct service" or it may mean "the distress and bewilderment of residing in the material world". It is by confidential transcendental knowledge that once crosses over this difficulty. Then Uddhava said: "Lord Kṛṣṇa then fulfilled my desire." Uddhava said to Śrī Vidura (Śrīmad-Bhāgavatam 3.4.19):

ity āvedita-hārdāya
mahyaṁ sa bhagavān paraḥ
ādideśāravindākṣa
ātmanah paramām sthitim

"When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His

transcendental situation."*

In this verse the words "transcendental situation" refers to the spiritual world of Vaikuntha, which the Lord revealed to the demigod Brahmā in the Second Canto of Śrīmad-Bhāgavatam. These words also refer to the transcendental realm of Dvārakā, as has been described in Śrī Bhagavat-sandarbhā, Anuccheda 7. This spiritual world is described in the four nutshell verses of Śrīmad-Bhāgavatam (2.9.33-36). In wonderful pastimes like these, the Supreme Personality of Godhead reveals the truth that He is controlled by His devotees' love. By understanding these truths, Uddhava became again peaceful and composed. Then he himself entered that spiritual abode the Lord had described to him. Lord Kṛṣṇa gives this same instruction in these words of Śrīmad-Bhāgavatam (11.29.33):

jñāne karmaṇi yoge ca
vārtāyām daṇḍa-dhāraṇe
yāvān artho nṛṇām tāta
tāvāms te 'haṁ catur-vidhaḥ

"Through analytic knowledge, ritualistic work, mystic yoga, mundane business, and political rule, people seek to advance in religiosity, economic development, sense gratification, and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me."***

For Uddhava Lord Kṛṣṇa was the supreme goal of life. This Śrīla Śukadeva Gosvāmī had previously explained in Śrīmad-Bhāgavatam. Lord Kṛṣṇa kept Uddhava on the earth so he could preach the science of devotional service. Later, when Śrīla Śukadeva Gosvāmī was preaching the glories of the Lord's pastimes, there was no longer any need for Uddhava to stay on the earth. Then, in his original spiritual form, Uddhava attained the glorious spiritual land of Vraja. This was Uddhava's earnest desire, as he himself had said in Śrīmad-Bhāgavatam

(10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syām. . .

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet."*

Śrīmad-Bhāgavatam 11.29.47 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 218 and 219

Now the devotional mellow of praśraya-rasa (filial love) will be considered. In this rasa the alambana and visaya are Lord Kṛṣṇa, the doting parent. The ādhāra (lovers) are Lord Kṛṣṇa's children and other like kinsmen who are the objects of His parental affections. As before, in this rasa also Lord Kṛṣṇa manifests two forms: 1. the form of the supreme controller, and 2. a humanlike form. The devotees who are thus the objects of Lord Kṛṣṇa's parental affection are of three kinds: 1. the devotees who have a relationship with the Lord in His feature as the supreme controller, 2. the devotees who have a relationship with the Lord in His humanlike feature, and 3. the devotees who have a relationship with the Lord in both these two features. The demigod Brahmā and other demigods have a relationship with the Lord in His feature as the supreme controller. The children in Gokula, which is revealed in the twelve-syllable mantra, have a relationship with the Lord in His humanlike feature. The Lord's children born to Him at Dvārakā

have a relationship with the Lord in both these features. This filial relationship includes Lord Kṛṣṇa's own children, nephews, nieces, followers, and other like persons. Some of lord's Kṛṣṇas children have qualities like their father, and others have forms like their father. The Lord's children who have qualities like those of their father are described in these words of Śrīmad-Bhāgavatam (10.61.1):

ekaikaśas tāḥ kṛṣṇasya
putrān daśa-daśābalāḥ
ajījanann anavaman
pituḥ sarvātma-sampadā

"Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence."***

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Sāmba and others like him had glorious transcendental qualities like those of their father. This is described in the following words of Śrīmad-Bhāgavatam (10.61.2):

jāmbavatyāḥ sutā hy ete
sāmbādyāḥ pitṛ-sammatāḥ

"Sāmba and the other sons of Jāmbavatī were just like their father."

Anuccheda 220

In the Eleventh Canto is a description of Sāmba's acting in an improper way (by teasing Nārada Muni). It should be understood that those actions were instigated by Lord Kṛṣṇa Himself by His own wish to arrange for certain pastimes. Amongst all of Lord Kṛṣṇa's sons, Śrī Rukmiṇī's sons were the best. This is described in these words of Śrīmad-Bhāgavatam (10.61.9):

pradyumna-pramukhā jātā
rukmiṇyām nāvamāḥ pituḥ

"Rukmiṇī's sons, headed by Pradyumna, were not less than their father."

Again and again the superiority of those sons is described. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 221

The great glory of Śrī Pradyumna is described in these words of Śrīmad-Bhāgavatam (10.55.33):

katham tv anena samprāptam
sārūpyam śārṅga-dhanvanam

ākṛtyāvayavair gatyā
svara-hāsāvalokanaiḥ

"But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?"***

The meaning of these words is clear. This verse was spoken by Śrī Rukmiṇī.

Anuccheda 222

Pradyumna's glory is also described in these words of Śrīmad-Bhāgavatam (10.55.40):

yam vai muhuḥ pitṛ-svarūpa-nijeśa-bhāvās
tan-mātaro yad abhajan raha-rūḍha-bhāvāḥ
citram na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?"***

In this verse the word "yam" refers to Pradyumna. The words "tan-mātaro yad abhajan rahaḥ" mean {sy 168}His mothers came to see Him.

Shyly taking Him to a secluded place, they worshiped Him." The words "tat khalu ramāspada-bimba-bimbe" mean "He was like a picture of Lord Kṛṣṇa, the place where the goddess of fortune enjoys pastimes". "Na citram" means "It was not surprising that the mothers felt maternal love for Him, for He was exactly like His father." The words "pitṛ-svarūpa-niyeśa-bhāvāḥ" mean "This was also not surprising because Pradyumna's body closely resembled that of His father, and therefore the queens thought Pradyumna was their master, Lord Kṛṣṇa." Still, they did not think of Him as their husband, and therefore it was proper for them to take Him to a secluded place. The same explanation was already given previously in that chapter where it was said (Śrīmad-Bhāgavatam 10.55.27-28):

taṁ dṛṣṭvā jalada-śyāmam. . .

. . .kṛṣṇaṁ matvā striyo hrītā
nililyus tatra tatra ha

"The women of the palace thought he was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain-cloud, His yellow silk garments, his long arms, and red-tinged eyes, his charming lotus face adorned with a pleasing smile, His fine ornaments, and His thick, curly black hair. Thus the women became bashful and hid themselves here and there."***

In Śrīmad-Bhāgavatam 10.55.40 the words "rūḍha-bhāvāḥ" indicate that the queens thought Pradyumna was Lord Kṛṣṇa, who is very dear to them. Because He very closely resembled His father, they thought He was their master, Lord Kṛṣṇa. Still, they did not think of Him as their husband. Śrī Rukmini thought of Him as her son. She did not think He was her master, Lord Kṛṣṇa. Because He so closely resembled Lord Kṛṣṇa, Rukmiṇī thought He must be her own son. This is seen in the following words spoken by Śrī Rukmiṇī in Śrīmad-Bhāgavatam (10.55.33-34):

katham tv anena samprāptam. . .

. . .sa eva va bhaven nūnaṁ
yo me garbhe dhṛto 'rbhakaḥ
amusmin prītir adhikā
vāmaḥ sphurati me bhujāḥ

"But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?***

"Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering."***

In Śrīmad-Bhāgavatam 10.55.40 the words {sy 168}ramāspada-bimba-bimbe kāme smare" mean the queens were bewildered into thinking Pradyumna was the spiritual Kāmadeva who had now incarnated in the material world. The words {sy 168}akṣa-viṣaye kim utānya-nāryaḥ" mean, if the queens saw Him in that way, then how enchanted must other women have become by seeing Him?" Śrīmad-Bhāgavatam 10.55.40 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 223

In praśraya-rasa the uddīpanas are Lord Kṛṣṇa's transcendental qualities, beginning with His smiling glance filled with paternal love. Also included among the uddīpanas are the glories of Lord Kṛṣṇa's fame, intelligence, strength, and other attributes. Also included are Lord Kṛṣṇa's noble birth, activities, and many other like things.

The anubhāvas are as follows. In childhood the anubhāvas include: 1. again and again asking questions in a sweet voice, 2. grasping the

arm and the fingers, 3. sitting on the lap, and 4. accepting the betelnuts chewed by the Lord. After childhood the anubhāvas include: 1. following the commands, 2. imitating the activities, and 3. renouncing all independence. In both childhood and after the sons are followers of their father. All the sāttvika-bhāvas are manifest here. The vyabhicārīs are also as before described. The sthāyi-bhāva is praśraya-rasa. In childhood hugging and dealing with great affection are the seed of praśraya-rasa. Those are the activities in childhood. The activities after childhood are described in these words of Śrīmad-Bhāgavatam (1.11.17-18):

niśamya preṣṭham āyāntam. . .

. . .pradyumnaś cārudeṣṇaś ca
sāmbo jāmbavatt-sutaḥ
praharṣa-vegocchaśita-
śayanāśana-bhojanāḥ

"On hearing that the most dear Kṛṣṇa was approaching Dvārakā-dhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma (the superhumanly powerful), Pradyumna, Cārudeṣṇa and Sāmbo the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.*

vāraṇendram puraskṛtya
brāhmaṇaiḥ sasumaṅgalaiḥ
śaṅkha-tūrya-ninādena
brahma-ghoṣeṇa cādr̥tāḥ
pratyujjagmū rathair hr̥ṣṭāḥ
praṇayāgata-sādhvasāḥ

"They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune.

Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection."*

In this verse the word "praṇayaḥ" means {sy 168}great devotion". This verse was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 224

In praśraya-rasa the vibhāvas and other conditions are as previously described. In this rasa there is great devotion for the Lord.

Now will be considered vātsalya-rasa, the rasa of parental love. In that rasa the ālambana is Lord Kṛṣṇa, who is the object of His parents' affection. The viṣaya is Lord Kṛṣṇa. the ādhāra (lovers) are Lord Kṛṣṇa's parents and other superiors. In this rasa Lord Kṛṣṇa manifests only His humanlike form. In this rasa Lord Kṛṣṇa's superiors are Śrī Vasudeva, Devakī, Kuntī, and others. Their devotion for the Lord is mixed (miśra-bhakti). Also included in this rasa are Śrī Yaśodā, Nanda, and their contemporary gopas and gopīs, and others also. Their devotion for Lord Kṛṣṇa is pure (śuddha). The devotees in vātsalya-rasa are expert in performing their parental duties in relation to Lord Kṛṣṇa. This expertise is seen in the following words of Śrīmad-Bhāgavatam (10.6.21):

gopyaḥ samsprṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

"The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child."*

The meaning of this verse is clear. Included among the uddipanas are Lord Kṛṣṇa's qualities. The first of these is His quality of being an adorable child (lālya-bhāva). This quality is seen in the following words of Śrīmad-Bhāgavatam (10.9.4):

tām stanya-kāma āsādyā
mathnantīm jananīm harih
gṛhītvā dadhi-manthānam
nyāsedhat prītim āvahan

"While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 225

Vātsalya-rasa is also seen in these words of Śrīmad-Bhāgavatam (10.45.2-10):

uvāca pitarāv etya
sāgrajah sātvararṣabhaḥ
praśrayāvanataḥ prīṇann
amba tāteti sādaram. . .

. . .iti māyā-mauṣyasya

"Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as 'My dear mother' and 'My dear father', Kṛṣṇa spoke as follows.***

" 'Dear father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood, or youth.***

" 'Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home.***

" 'With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.***

" 'A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.***

" 'A man who, though able to do so, fails to support his elderly parents, chaste wife, young child, or spiritual master, or who neglects a brāhmaṇa or anyone who comes to him for shelter, is considered dead, though breathing.***

"Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kāṁsa.***

" 'Dear father and mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kāṁsa.***

"Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by his internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.***

In these verses the word "pitarau" (parents) refers to Śrī Devakī and Vasudeva, and the word "prīṇan" means "delighting". These verses were spoken by Śrī la Śukadeva Gosvāmī.

Anucchedas 226-229

Lord Kṛṣṇa's childhood restlessness is seen in these words of Śrīmad-Bhāgavatam (10.8.25):

śṛṅgy-aṅgi-damṣṭry-asi-jāla-dviḥkaṇṭakebhyaḥ
krīḍā-parāv ati-calau sva-sutau niṣeddhum
gṛhyāni kartum api yatra na taj-jananyau
sekāta āpatur alaṁ manaso 'navastham

"When Mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds."*

Lord Kṛṣṇa's childhood restlessness is also seen in these words of Śrīmad-Bhāgavatam (10.8.28-29):

kṛṣṇasya gopyo ruciraṁ
vīkṣya kaumāra-cāpalam
śṛṇvantyāḥ kila tan-mātur
iti hocyā samāgataḥ

"Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach Mother Yaśodā and speak to her as follows."*

vatsān muñcan kvacid asamaye. . .

"`Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Kṛṣṇa will go away.' "*"

The word "gopyaḥ" (gopīs) here refers to Mother Yaśodā's friends and Lord Kṛṣṇa's aunts. In other situations in this rasa Lord Kṛṣṇa manifests humility, shyness, speaking sweet words, honesty, generosity and other virtues. These virtues are seen in the following description of Lord Kṛṣṇa's pastimes at the pilgrimage to Kurukṣetra in Śrīmad-Bhāgavatam (10.82.34):

kṛṣṇa-rāmau pariṣvajya
pitarāṁ abhivadya ca. . .

"O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing."***

In His childhood Lord Kṛṣṇa was very forceful and arrogant when He stopped the Indra-yajña. Still, His actions delighted His parents and superiors. Lord Kṛṣṇa's handsomeness and auspicious features gradually increased until they reached their apex in His full-blown youth (pūrṇa-kaiśora). The growing-up of Lord Kṛṣṇa is described in these words of Śrīmad-Bhāgavatam (10.8.21 and 26):

kālena vrajatālpēna
gokule rāma-keśavau
jānubhyām saha pāṇibhyām
ri\ṅgamānau vijahratuḥ

"After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play."*

kālenālpēna rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghrṣṭa-jānubhiḥ padbhir
vicakramatur añjasā

"O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 230

Lord Kṛṣṇa's gradually growing-up is also described in these words of Śrīmad-Bhāgavatam (10.15.1):

tataś ca pauganḍa-vayaḥ-śritau vraje
babhūvatus tau paśu-pāla-sammatau

"When Lord Rāma and Lord Kṛṣṇa attained the age of pauganḍa [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 231

Lord Kṛṣṇa's birth was already described. Lord Kṛṣṇa's activities include His birth pastimes and His childhood pastimes. Lord Kṛṣṇa's birth pastimes are described in these words of Śrīmad-Bhāgavatam (10.5.1):

nandas tv ātmaja utpanne. . .

"Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed with jubilation."*

Lord Kṛṣṇa's childhood pastimes are described in these words of Śrīmad-Bhāgavatam (10.8.22-24):

tāv aṅghri-yugmam anukṛṣya sarīṣṛpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroh. . .

"When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the spound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.*

"Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.*

yarhy aṅganā-darśanīya-kumāra-lilāv
antar-vraje tad abalā pragṛhīta-pucchaiḥ
vatsair itas tata ubhāv anukṛṣyamānau
pekṣantya ujjhita-ghrā jahṛṣur hasantyaḥ

"Within the house of Nanda Mahārāja the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 232

In this context the word "ādi" (beginning with) means "beginning with the paugaṇḍa years (six until ten). Here the parahpernalīa of the Lord's pastimes include his garments, clay pots, and other things. Different specific times include Lord Kṛṣṇa's birthday and other like times. Lord Kṛṣṇa's birthday celebration is described in these words of Śrīmad-Bhāgavatam (10.7.4):

kaḍācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī

"When Mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 233

Among the anubhāvas are the udbhāsvaras. Among the udbhāsvaras is lālana (doting parental love), which is described in these

words of Śrīmad-Bhāgavatam (10.15.44-46):

tayor yaśodā-rohiṇyau
putrayoḥ putra-vatsale
yathā-kāmaṁ yathā-kālaṁ
vyadhataṁ paramāśiṣaḥ

"Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate.***

gatādhvāna-śramau tatra
majjanonmardanādibhiḥ
nīvīm vasitvā rucirām
divya-srag-gandha-maṇḍitau

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.***

janany-upahṛtaṁ prāśya
svadv annam upalatitau
saṁviśya vara-śayyāyām
sukhaṁ suṣupatur vraje

"After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 234

The udbhāsvara of śīro-ghrāṇa (smelling the head) is described in these words of Śrīmad-Bhāgavatam (10.6.43):

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upaghrāya paramām
mudam lebhe kurūdvaha

"O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 235

The udbhāsvara of āśīrvāda (speaking blessings) is described in these words of Śrīmad-Bhāgavatam (10.5.12):

tā āśiṣaḥ prayuñjānāś
ciraṁ pāhīti bālake

haridra-cūrṇa-tailādbhiḥ
siñcantyo 'janam ujjaguḥ

"Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, 'May you become the king of Vraja and long maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered prayers."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 236

The udbhāsvara of hitopadeśa-dāna (giving auspicious advice) is described in these words of Śrīmad-Bhāgavatam (10.11.15):

kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanam piba
alam vihāraiḥ kṣut-kṣāntaḥ
krīḍā-śrānto 'si putraka

"Mogher Yasoda said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

All these activities are performed by the many kinds of devotees in vatsalya-rasa, but they are especially performed by Lord Kṛṣṇa's parents. For His benefit, Lord Kṛṣṇa's parents also rebuke Him. An example of this is seen in the following words of Śrīmad-Bhāgavatam (10.8.32-34):

ekadā kṛṇḍamānās te
rāmādyā gopa-dāraḥ
kṛṣṇo mṛdam bhakṣitavān
iti mātṛe nyavedayan

"One day while Kṛṣṇa was playing with His small playmates, including Balarāma and the other sons of the gopas, all His friends came together and lodged a complaint to Mother Yaśodā. 'Mother,' they submitted, 'Kṛṣṇa has eaten earth.'*

sā gṛhitvā kare kṛṣṇam
upalabhya haitaiṣiṇī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata

"Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare,, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.*

kasmān mṛdam ādantātman
bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete

kumārās te 'grajo 'py ayam

"Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?"*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 238

An example of what happened to child Kṛṣṇa after He broke the yogurt-pot is seen in these words of Śrīmad-Bhāgavatam (10.9.11-12):

kṛtāgasam tam prarudantam akṣiṇī
kasantam anjan-maṣiṇī sva-pāṇinā
udvikṣamāṇam bhaya-vihvalekṣaṇam
haste gṛhītvā bhiṣayanty avāgurat

"When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him."*

tyaktvā yaṣṭim sutam bhītam
vijñāyārbhaka-vatsa la
iyeṣa kila tam baddhum
dāmnātad-vīrya-kovidā

"Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 239 and 240

Wishing only His welfare and happiness, the devotees in vātsalya-rasa discipline Kṛṣṇa, give Him bitter-tasting medicine, and perform other like activities. An example of these activities is seen in the following wrds of Śrīmad-Bhāgavatam (10.9.5):

tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham
atṛptam utsṛjya javena sā yayāv
utsicyamāne payasi tv adhiśrite

"Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast."*

These devotees are also described in these words of Śrīmad-Bhāgavatam (10.14.35):

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayas tvat-kṛte

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Pūtanā! I surmise that You shall ever ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service."*

Here we see Mother Yaśodā is eager to protect the wealth in her house. Cowherd people are naturally very determined to attain great wealth in milk and milk-products. Mother Yaśodā was eager to protect her wealth of milk. Still, this eagerness only nourished her love for Lord Kṛṣṇa in vātsalya-rasa. As waves increase the ocean, so these activities increased her love for her son. In her heart she did not think of protecting her own wealth. She only thought: "This is what I must do now". In Śrīmad-Bhāgavatam 10.9.5 the word "sneha-snutam" shows that she had deep love for her son. Even when her son broke the yogurt pots, she had only a dim reflection of anger. In her heart she was delighted and amused by her son's mischief. This is seen in the following words of Śrīmad-Bhāgavatam (10.9.7):

uttārya gopī suśṛtaṁ payaḥ punaḥ
praviśya sandṛśya ca dadhy-amatrakam
bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyatī

"Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.* Seeing this, she smiled."

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 241

Even when he is in distress, a devotee in vātsalya-rasa may pretend to smile in order to reassure Lord Kṛṣṇa. An example of this is seen in the following words of Śrīmad-Bhāgavatam (10.11.6):

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ svam ātmajam
vilokya nandaḥ prahasad-
vadano vimumoca ha

"When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds."*

An alternate reading here is "prahasad-vadanam" (Lord Kṛṣṇa

weas smiling). This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 242

A devotee in vātsalya-rasa may fear that calamities brought by wicked people or other sources may harm Lord Kṛṣṇa. An example of this is seen in these words spoken by Devakī in Śrīmad-Bhāgavatam (10.3.29):

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoḥ
kāmsād aham adhīra-dhīḥ

"O Madhusūdana, because of Your apperance I am becoming more and more anxious in fear of Kāmsa. Therefore, please arrange for that sinful Kāmsa to be unable to understand that You have taken birth from my womb."*

The meaning of this verse is clear. This verse was spoken by Śrī Devakī.

Anuccheda 243

This fear is also seen in these words of Śrīmad-Bhāgavatam (10.8.25):

śṛṅgy-aṅgi-damṣṭry-asi-jāla-dvija. . .

"When Mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds."*

For Lord Kṛṣṇa's welfare a devotee in vātsalya-rasa may worship the demigods or other exalted beings. An example of this is seen in these words of Śrīmad-Bhāgavatam (10.5.16):

tais taiḥ kāmair adīnātmā
yathocitam apūjayat
viṣṇor ārādhanaṁrthāya
sva-putrasyodayāya ca

"The great-minded Mahārāja Nanda gave clothing, ornaments, and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects."*

Here Nanda Maharaja thought: "By these activities Lord Viṣṇu will be pleased. When He is pleased then good will come to my son." Thinking in this way, Nanda properly performed these activities of worship. That is the meaning here. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 244

Seeing a display of Lord Kṛṣṇa's extraordinary power, a devotee in vātsalya-rasa may think the power came not from Kṛṣṇa, but from some

other source instead. An example of this is seen in the following words spoken by Lord Kṛṣṇa's parents in Śrīmad-Bhāgavatam (10.7.31):

aho batāty-adbhutam eṣa rakṣasā
bālo nivṛttim gamito 'bhyagāt punaḥ
himsraḥ sva-pāpena vihimṣitaḥ khalah
sādhuh samatvena bhayād vimucyate

"It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel, and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life."*

Lord Kṛṣṇa's parents thought in this way. Lord Kṛṣṇa's mother spoke these words of Śrīmad-Bhāgavatam (10.8.40):

kiṁ svapna. . .

"(Mother Yaśodā began to argue with herself:) Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?"*

After seeing Lord Kṛṣṇa manifest the entire material universe within His abdomen, Mother Yaśodā could not believe that this was a display of her son's great power. She assumed that He had no power to manifest this vision. (She assumed that the vision of the universal form was caused by the Supreme Personality of Godhead, who is different from her son.) She thought in Śrīmad-Bhāgavatam (10.8.41):

atho yathāvan na vitarka-gocaram. . .

"Therefore let me surrender to the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words, and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation, and meditation. He is beyond all of my material activities."*

Here Mother Yaśodā assumes that this vision of the universal form was caused by the Supreme Personality of Godhead (who is different from her son). To become free from seeing this fearful vision, she takes shelter of the Supreme Lord's lotus feet. Then she thought (Śrīmad-Bhāgavatam 10.8.42):

aham mamāsau. . .

"It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter."*

With these words Mother Yasoda firmly takes shelter of the Supreme Personality of Godhead. Speaking the words "Nanda Mahārāja is my husband, that Kṛṣṇa is my son," she refers to Lord Kṛṣṇa, who was then before her eyes. Then she says: "I am bewildered (kumatiḥ) by these many manifestations of the universal form (yan-māyayā)." Then she says: "the Supreme Personality of Godhead (saḥ) is the goal of my life (gatiḥ). There Śrīla Śukadeva Gosvāmī explained (Śrīmad-Bhāgavatam

10.8.43):

ittham vidita-tattvāyam. . .

"Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, Yogamāyā, inspired her to become absorbed in intense maternal affection for her son."*

Here the word "tattva" refers to her son. Here the words "sa īśvaraḥ" refer to Lord Kṛṣṇa's feature as the supreme controller. In Śrīmad-Bhāgavatam 10.8.42 the words "pranatasmi tat-padam" mean "Let me simply offer obeisances, for He is beyond my contemplation". In Śrīmad-Bhāgavatam 10.8.43 the words "vaiṣāvīm māyām" may mean "the Supreme Lord's internal potency", or they may also mean "the Supreme Lord's mercy". This is explained in Śrīmad-Bhāgavatam (10.8.45):

trayyā copaniṣadbhiś ca. . .

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of saṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered the Supreme Person her ordinary child."*

It is also said in Śrīmad-Bhāgavatam (10.9.21):

nāyam sukhāpo bhagavān. . .

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service,

but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

It these words the Śrīmad-Bhāgavatam sings thre glories of Mother Yaśodā. It is also said in Śrīmad-Bhāgavatam (10.46.18-19):

api smarati naḥ kṛṣṇaḥ . . .

"Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is thr master? Does He remember the cows, Vṛndāvana forest, and Govardhana Hill?***

apy āyaśyati govindaḥ . . .

"Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose, and smile."***

After Nanda Mahārāja had spoken these words, Uddhava, following the way of this world, to console him spoke these words of Śrīmad-Bhāgavatam (10.46.30):

yuvām ślāghyatamau nūnam . . .

"O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings."***

Even as Uddhava spoke these words of praise, Nanda's remained convinced that Kṛṣṇa was his son and not the Supreme Personality of Godhead. He could not be moved from that idea. Then it is said in Śrīmad-Bhāgavatam (10.46.44):

evam niśā sa bhruvator vyatītā
nandasya kṛṣṇānucarasya rājan. . .

"While Kṛṣṇa's messenger continued speaking with Nanda, the night ended, O king. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning yogurt into butter."***

In this way Uddhava spoke many words to console Nanda Maharaja, who was grieving in separation from Kṛṣṇa. No matter what Uddhava said, Nanda remained always convinced that Kṛṣṇa was his son and not the Supreme Personality of Godhead. The truth of Uddhava's words, that Lord Kṛṣṇa is indeed the original form of the Supreme Personality of Godhead, is elaborately explained in the Kṛṣṇa-sandarbha. Even at Kuruksetra, when a great host of saintly devotees affirmed that Lord Kṛṣṇa is indeed the Supreme Personality of Godhead, Nanda and Yaśodā remained unconvinced. They continued to believe that Kṛṣṇa was only their son. This is seen in the following words of Śrīmad-Bhāgavatam (10.82.35):

tāv ātmāsanam āropya
bāhubhyām parirabhya ca
yaśodā ca mahā-bhāgā
sutau vijahatuḥ śucaḥ

"Raising their two sons onto their laps and holding Them in their

arms, Nanda and saintly mother Yaśodā forgot their sorrow."***

It is also seen in these words of Śrīmad-Bhāgavatam (10.47.66):

manaso vṛttayo naḥ syuḥ. . .

"May our thoughts always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."***

Even though the truth that Śrī Kṛṣṇa is the all-powerful Supreme Personality of Godhead was again and again proved to him, Nanda Mahārāja continued to believe Kṛṣṇa was only his son and nothing more. These words (Śrīmad-Bhāgavatam 10.47.66) Nanda spoke to Uddhava mean: "We pray that birth after birth we may love Kṛṣṇa." This prayer of love spoken by Nanda is filled with anurāga love. Love is not absent from it. Then it is said in Śrīmad-Bhāgavatam (10.47.65):

taṁ nirgataṁ samāsādyā
nānopāyana-pānayaḥ
nandādayo 'nurāgeṇa
prāvocann aśru-locanāḥ

"As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows."***

In these verses it is seen that Nanda and Yaśodā are filled with anurāga ecstatic love for Lord Kṛṣṇa. Their devotion to the Lord is not in the mood of awe and veneration, the mood of appreciating Lord Kṛṣṇa's supreme power and opulence. Here Uddhava thinks: "Although I am far from attaining this kind of good fortune, I still pray that someday

I will attain this kind of ecstatic love. I pray this love will not be denied to me." With a voice choked with emotion Uddhava prays in this way. Praying that in some other lifetime he may some day attain this kind of anurāga ecstatic love, Uddhava says (Śrīmad-Bhāgavatam 10.47.67):

karmabhir bhramyamānānām. . .

"Wherever we are made to wander about this world by the Supreme Lord's will, in accordance to the reactions to our fruitive work, may our good works and charity always grant us love for Lord Kṛṣṇa."***

Śrīmad-Bhāgavatam 10.47.66 may be interpreted in two ways. It may be interpreted to refer to vātsalya-rasa alone, or it may also be interpreted to refer to the other rasas also. Here the phrase beginning with the word "pāda" (taking shelter of Kṛṣṇa's feet) is considered appropriate in vātsalya-rasa because Nanda Mahārāja feels great anguish because he cannot associate with Kṛṣṇa who has gone to a faraway country. A similar situation in karuṇa-rasa is seen in the story of Mahārāja Citraketu. Here the word "prahvana" means "bowing down". In Śrīmad-Bhāgavatam 10.47.67 the word "īśvare" is used, as it was used before, as an affectionate term used to address a child. It is sometimes used in that way in this world. These are included amongst the udbhāsvaras. Now the sāttvika-bhāvas will be considered. Of these there are eight, as were described before. For Lord Kṛṣṇa's mother there is a ninth sāttvika-bhāva, which is milk flowing from her breasts. Now the sañcāri-bhāvas will be considered. These are: 1. those born from the pastimes Lord Kṛṣṇa directly performs, and 2. those born from the pastimes of power and opulence manifest with the aid of Lord Kṛṣṇa's pastime potency. The first of these is seen in these words of Śrīmad-Bhāgavatam (10.8.34):

kasmān mṛdam ādantātman. . .

"Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?"***

This is an example of Lord Kṛṣṇa's restlessness. The second of these sañcāri-bhāvas (those pastimes of power and opulence manifest with the aid of Lord Kṛṣṇa's pastime potency) is seen in these words of Śrīmad-Bhāgavatam (10.8.37):

sā tatra dadṛśe viśvam. . .

"When Kṛṣṇa opened His mouth wide by the order of Mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of akaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature."*

In this passage is seen Mother Yaśodā's wonder and doubt. Here the sthāyi-bhāva is vātsalya-rasa. This sthāyi-bhāva is seen in these words of Śrīmad-Bhāgavatam (10.8.23):

tan-mātarau nija-sutau gṛṇayā snuvantyaū
pañkāṅga-rāga-rucirāv upagṛhya dorbhyām
dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya
mugdha-smitālpa-daśanaṁ yayatuḥ pramodam

"Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss."*

In this verse the word "tan-mātarau" means {sy 168}the mothers of Kṛṣṇa and Balarāma", and "ghṛṇayā" means "with compassion". Śrīmad-Bhāgavatam 10.8.23 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 245

Vātsalya-rasa is wonderful with many vibhāvas and other bhāvas. Even before the devotees have seen Lord Kṛṣṇa for the first time, these ecstasies are manifest. This is seen in the following words of Śrīmad-Bhāgavatam (10.5.9):

gopyaś cākarṇya muditā
yaśodāyāḥ sūtodbhavam
ātmanam bhūṣayām cakrur
vastrākalpāñjanādibhiḥ

"The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on."*

The meaning of this verse is clear. This verse was spoken by Śrīla

Śukadeva Gosvāmī.

Anuccheda 246

After the devotees attain Lord Kṛṣṇa's direct association the ecstasies of vātsalya-rasa become perfectly manifest. They are seen in these words of Śrīmad-Bhāgavatam (10.5.12):

ta āśiṣaḥ. . .

"Offering blessings to the newborn child, Kṛṣṇa, the wives and the daughters of the cowherd men said, 'May You become the king of Vraja and logn maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered their prayers."*

When the devotees become separated from Lord Kṛṣṇa, the ecstasies of vātsalya-rasa are also seen. An example is given in these words of Śrīmad-Bhāgavatam (10.46.27-28):

iti saṁsmṛtya saṁsmṛtya
nandaḥ kṛṣṇānurakta-dhīḥ
aty-utkaṇṭho 'bhavat tūṣṇīm
prema-prasara-vihvalaḥ

"Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love."***

yaśodā varṇyamānāni
putrasya caritāni ca
śṛṇvaty aśruni avāsrākṣīt
sneha-snuta-payodharā

"As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love."***

The meaning of Śrīmad-Bhāgavatam 10.46.27-28 is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 247 and 248

After being separated from Him, when they again meet Kṛṣṇa, the devotees in vātsalya-rasa are very pleased. This is seen in the following words of Śrīmad-Bhāgavatam (10.82.35):

tāv ātmāsanam āropya

"Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yaśodā forgot their sorrow."***

These ecstasies are also seen in these words of Śrīmad-Bhāgavatam (10.84.66):

nandas tu sakhyuḥ priya-kṛt
premnā govinda-rāmayoḥ
adya sva iti māsāms trīn
yadubhir mānito 'vasat

"And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, 'I will be leaving later today' and 'I will be leaving tomorrow'. But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus."***

In this verse it is said: "But out of love for Kṛṣṇa and Balarāma he remained there for three more months." For three months he would repeatedly announce, 'I will be leaving later today' and 'I will be leaving tomorrow'." Overcome with bliss, Nanda felt those three months as if they were only two days. Someone may ask: "What did he do as he resided there?" The answer is given here in the words: "Nanda was also full of affection for his friend Vasudeva." This means that when Vasudeva was present Nanda did not act as if Kṛṣṇa were his son. Neither did he attempt to take Kṛṣṇa back with him to Vraja. Then it is said here: "Nanda was honored by all the Yadus." Afterward Nanda was again separated from Lord Kṛṣṇa. This is described in the following words of Śrīmad-Bhāgavatam (10.84.67-69):

tataḥ kāmairḥ pūryamānaḥ
sa-vrajaḥ saha-bandhavaḥ
parārdhyābharaṇa-kṣauma-
nānānarghya-paricchadairḥ

vasudevograsenabhyām
kṛṣṇoddhava-balādibhirḥ
dattam ādāya paribarham
yāpito yadubhir yayau

"Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma, and others had fulfilled his desires and presented him with precious ornaments, fine linen, and varieties of priceless household furnishing,

Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.***

nando gopas ca gopyaś ca
govinda-caraṇāmbuje
manaḥ kṣiptaṁ punar hartum
anīśā mathurāṁ yayau

"Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā."***

In Śrīmad-Bhāgavatam 10.84.67 the word "kāmaiḥ" means "with the desires that begin with the desire that Kṛṣṇa would return to Vraja", and the word "pūryamānaḥ" means "satisfied by Lord Kṛṣṇa". It was Lord Balarāma who returned to Vraja. In describing that pastime Śrīla Śukadeva Gosvāmī said in Śrīmad-Bhāgavatam (10.65.6):

kṛṣṇe kamala-patrākṣe
sanyastākhila-rādhasaḥ

"The cowherds had dedicated everything to lotus-eyed Kṛṣṇa."***

Śrīla Śrīdhara Svāmī comments:

"In this verse the word 'kṛṣṇe' means 'for the purpose of attaining Lord Kṛṣṇa's association', and 'sanyastākhila-rādhasaḥ' means 'they renounced everything'."

In Śrīmad-Bhāgavatam 10.84.67-69 it is said: {sy 168}With great love Vasudeva and the others gave gifts of many ornaments." Here the

word "āpitaḥ" means {sy 168}escorted by a great army". Śrīmad-Bhāgavatam 10.84.69 describes the great love the people of Vraja felt for Lord Kṛṣṇa. When they had returned to Mathurā, the cowherd people again yearned for Lord Kṛṣṇa's association. Śrīmad-Bhāgavatam 10.84.66-69 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 249

It was after these pastimes that the citizens of Dvārakā spoke these words of Śrīmad-Bhāgavatam (1.11.9):

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā

"O lotus-eyed Lord, whenever You go away to Mathurā-Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

In Śrī Kṛṣṇa-sandarbha (Anuccheda 174) it was explained that Lord Kṛṣṇa resides in Vraja eternally in His aprakāṣa (unmanifest) form, and therefore the people of Vraja are never truly separated from Him. Their desire to associate with Him is always satisfied. In this way vātsalya-rasa has been described.

Now sakhya-rasa will be described. In this rasa the ālambana is Lord manifest as a friend. The viṣaya is Lord Kṛṣṇa. The āśraya is the friends who participate in Lord Kṛṣṇa's glorious pastimes. In this rasa the Lord sometimes manifests a form-armed form and other times manifests a humanlike form. The four-armed form is described by Arjuna in these words of Bhagavad-gītā (11.46):

tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte

"O universal form, O thousand-armed Lord, I wish to see You in Your four-armed form."*

Afterward, when Lord Kṛṣṇa's humanlike form was manifest, Arjuna said in Bhagavad-gītā (11.51):

dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi samvṛttaḥ
sa-cetaḥ prakṛtiṁ gataḥ

"When Arjuna saw Kṛṣṇa in His original form, he said: O Janārdana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature."*

Amongst the devotees in sakhya-rasa are the mitras, suhṛts, and sakhās. Among the suhṛts, Śrī Bhīmasena and Śrī Draupadī are prominent. Among the sakhās, Śrīmān Arjuna and Śrīdāmā Vipra are prominent. In Gokula the gopa Śrīdāmā is prominent. These great devotees are glorified in Śrīmad-Bhāgavatam and other scriptures. In the Āgama-sāstras, Vasudāmā, Kinkini, and other devotees in sakhya-rasa are described. In the Bhaviṣya Purāṇa's description of pastimes of wrestling, the names of some devotees in sakhya-rasa are given in these words:

subhadra-maṇḍalībhadrā-
bhadravardhana-gobhaṭāḥ
yakṣendrabhaṭāḥ. . .

"Subhadra, Maṇḍalibhadra, Bhadravardhana, Gobhaṭa, and Yakṣendrabhaṭa participated in these pastimes."

The gopas in sakhya-rasa are also described in these words of Śrīmad-Bhāgavatam (10.12.2):

tenaiva sākam pṛthukāḥ sahasraśaḥ . .

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."*

These gopas were all Lord Kṛṣṇa's equals. It is said in the scriptures:

gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-vaśaiś ca

"In their qualities, character, age, pastimes, and garments, the gopa boys were like Kṛṣṇa."

Of the gopas it is also said in Śrīmad-Bhāgavatam (10.18.11):

gopa jāti-praticchannā . .

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd

boys."***

This verse has been explained in Śrī Kṛṣṇa-sandarbha, Anuccheda 117. The gopas' great learning is seen in these words they spoke in Śrīmad-Bhāgavatam (10.23.8):

dīksāyāḥ paśu-saṁsthāyāḥ. . .

"Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi."***

The gopas' expert artistic skill is seen in these words of Śrīmad-Bhāgavatam (10.18.13):

kvacin nṛtyatsu cānyeṣu. . .

"While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!" ***

In these words Lord Kṛṣṇa Himself praised the gopas' glorious qualities. The gopas are of three kinds: 1. sakhā (ordinary friends), 2. priya-sakhā (more confidential friends), and 3. priya-narma-sakhā (intimate friends). The gopa Śrīdāmāa and the other gopas enjoy very sweet pastimes with Lord Kṛṣṇa. They are described in these words of Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satām. . .

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

In this rasa lord Kṛṣṇa is the ālambana. Lord Kṛṣṇa as the ālambana is described in these words of Śrīmad-Bhāgavatam (10.21.5):

barhāpīḍaṁ naṭa-vara-vapuḥ. . .

"Wearing a peacock-feather ornament upon His head, blue karnikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories."***

Now the uddīpanas in this rasa will be considered. Amongst these uddīpanas are included the following transcendental qualities: loving friendship, straightforwardness, gratitude, intelligence, learning, glory, expert skill, heroism, strength, tolerance, mercy, and giving delight to the people. Also included amongst these uddīpanas are youthful handsomeness, all-auspicious bodily features, and other qualities. For the suhṛt friends the qualities beginning with straightforwardness are prominent. For the sakhā friends the qualities beginning with handsomeness and skill are prominent. For the mitra friends the qualities beginning with straightforwardness, handsomeness, and skill

are prominent. The suhṛt, sakhā, and mitra kinds of friendship are mentioned by lamenting Arjuna in these words of Śrīmad-Bhāgavatam (1.15.4):

sakhyaṁ maitrīm sauhṛdaṁ ca . . .

"Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak."***

Lord Kṛṣṇa's friendly affection for the gopas is seen in these words of Śrīmad-Bhāgavatam (10.13.13 and 16):

tān dṛṣtvā bhaya-santrastān
ūce kṛṣṇo'sya bhī-bhayam
mitrāṇy āśān mā viramate-
hāneṣye vatsakān aham

"When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, 'My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself.' "***

tato vatsān adṛṣtvaitya
puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo
vicikāya samantataḥ

"Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the

cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."*

The meaning of these verses (Śrīmad-Bhāgavatam 10.13.13 and 16) is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 250

Sakhya-rasa is also seen in these words of Śrīmad-Bhāgavatam (10.15.52):

anvamāṁsata tad rājan
govindānugrahekṣitam. . .

"O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 251

Sakhya-rasa is again seen in these words of Śrīmad-Bhāgavatam (10.13.5):

aho 'tiramyaṁ pulinaṁ vayasyāh. . .

"My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes."*

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 252

Sakhya-rasa is again seen in these words of Śrīmad-Bhāgavatam (10.15.16):

kvacit pallava-talpeṣu
niyuddha-śrama-karśitaḥ
vṛkṣa-mūlāśrayaḥ śete
gopotsaṅgopabarhanah

"Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 253

Sakhya-rasa is again seen in these words of Śrīmad-Bhāgavatam (10.35.20):

kunda-dāma. . .narma-daḥ praṇayiṇām vijahāra

"O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions."***

Anuccheda 254

Sakhya-rasa is again seen in these words of Śrīmad-Bhāgavatam (10.35.18):

maṇi-dharaḥ. . .praṇayino 'nucarasya kadāmse
prakṣīpan bhujam agāyata yatra

"Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. "***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 255

When Lord Kṛṣṇa enjoys pastimes as a kṣatriya (at Mathurā and Dvārakā), the suhṛt friends are more numerous. When Lord Kṛṣṇa enjoys pastimes as a gopa, the sakhā friends are more numerous. For these suhṛt friends Lord Kṛṣṇa's pastimes as a heroic warrior and other like pastimes are prominent. For the gopa sakhā freinds Lord Kṛṣṇa's pastimes of joking, singing, conversing, calling the cows, playing the flute, showing artistic skill, and other like pastimes are prominent. Lord Kṛṣṇa's pastimes of joking are seen in these words of Śrīmad-Bhāgavatam (10.13.11):

bibhrad veṇuṁ jaṭhara-paṭayoḥ. . .
. . .tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ. . .

"Kṛṣṇa is yajña-bhuk-that is, He eats only offerings of yajña-but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 256

Some of the other pastimes Lord Kṛṣṇa enjoys with the gopa sakhās are seen in these words of Śrīmad-Bhāgavatam (10.15.9-10):

evam vṛndāvanam śrīmat
kṛṣṇaḥ prīta-manāḥ paśūn
reme sañcārayann adreh
sarid-rodhaḥsu sānugah

"Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.***

kvacid gāyati gāyatsu
madāndhālīṣv anuvrataiḥ
upagīyamāna-caritaḥ
pathi sankarṣaṇanvitah. . .

"Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh.***

Anuccheda 257

These pastimes are also seen in these words of Śrīmad-Bhāgavatam (10.13.12-13):

megha-gambhīrayā vācā
nāmabhir dūra-gān paśūn
kvacid āhvayati prītyā
go-gopāla-manojñayā

"Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys."***

cakora-krauñca. . .

"Sometimes He would cry out in imitation of birds such as the cakoras, krauñcas, cakrāhvas, bhāraḍiājas and Peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 258

These pastimes are also seen in these words of Śrīmad-Bhāgavatam (10.18.19):

tatropāhūya gopālān
kṛṣṇaḥ prāha vihāra-vit
he gopā vihariṣyāmo

dvandvī-bhūya yathā-yatham

"Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: ``Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams.'''***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 259

These pastimes are also seen in these words of Śrīmad-Bhāgavatam (10.14.47):

barha-prasūna-vana-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavāḍhyaḥ . . .

"When Kṛṣṇa returned home to Vrajabhūmi, He was seen by all the inhabitants of Vṛndāvana. He was wearing a peacock feather in His helmet, which was also decorated with forest flowers. Kṛṣṇa was also garlanded with flowers and painted with different colored minerals collected from the caves of Govardhana Hill. Govardhana Hill is always famous for supplying natural red dyes, and Kṛṣṇa and His friends painted their bodies with them. Each of them had a bugle made of buffalo horn and a stick and a flute, and each called his respective calves by their particular names. They were so proud of Kṛṣṇa's wonderful activities that, while entering the village, they all sang His glories. All the gopīs in Vṛndāvana saw beautiful Kṛṣṇa entering the village."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 260

Lord Kṛṣṇa's apperance when He wears the garments of a gopa, wearing colorful and wonderful garments, sash, pearls, and ornaments are seen in these words of Śrīmad-Bhāgavatam (10.21.19):

gā gopakair anu-vanaṁ nayatoḥ. . .
. . .niryoga-pāśa-kṛta-lakṣaṇayor vicitram

"My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."***

Lord Kṛṣṇa's appearance dressed as a wrestler is described in these words of Śrīmad-Bhāgavatam (10.35.6):

barhiṇa-stabaka-dhātu-palāśair
baddha-malla-paribarha-vidambah. . .

"My dear gopī, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out

of love."***

Lord Kṛṣṇa's appearance dressed as a dancer is described in these words of Śrīmad-Bhāgavatam (10.23.22):

śyāmaṁ hiraṇya-paridhim. . . naṭa-veṣam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer."***

The elder gopas' appearance dressed like kings is described in these words of Śrīmad-Bhāgavatam (10.5.8):

mahārha-vastrābharaṇa-
kañcukoṣṇīśa-bhūṣitāḥ
gopāḥ samayuyū rājan. . .

"O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans."*

In Dvaraka and other like places Lord Kṛṣṇa wears a great variety of garments. In Gokula Lord Kṛṣṇa primarily wears the standard upper and lower garments of a pious householder. Lord Kṛṣṇa's Gokula garments are described in these words of Śrīmad-Bhāgavatam (10.15.45):

nīvīm vasitvā rucirām

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They

were dressed in attractive robes and decorated with transcendental garlands and fragrances."***

Lord Kṛṣṇa's paraphernalia include His garments, ornaments, conchshell, cakra, buffalo-horn bugle, flute, stick, and dear associates. The appropriate times are the times appropriate for specific pastimes. Some of these pastimes are seen in the following verses of Śrīmad-Bhāgavatam (10.20.25-31):

evam vanam tad varṣiṣṭham
pakva-kharjura jambumat
go-gopālair vṛto rantum
sa-balaḥ prāviśad dhariḥ

"When the Vṛndāvana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Kṛṣṇa, surrounded by His cows and cowherd boyfriends and accompanied by Srī Balarāma, entered that forest to enjoy."***

dhenavo manda-gāminyaḥ . . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."***

vanaukaśaḥ pramuditāḥ . . .

"The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding

indicated that there were caves nearby."***

kvacid vanaspati-kroḍe. . .

"When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits."***

dadhy-odanaṁ samānītam. . .

"Lord Kṛṣṇa would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Saṅkarṣaṇa and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water."***

śādvalopari samviśya. . .
prāvṛṭ-śriyaṁ ca tāṁ vīkṣya. . .

"Lord Kṛṣṇa watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vṛndavana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Now other features of sakhya-rasa will be considered. Amongst the anubhavas are the udbhāsvaras. Amongst the suhrt friends the udbhāsvaras include attempts to bring limitless good fortune to Kṛṣṇa, discussion of what is proper and improper, smiling conversations, and other like activities. Amongst the sakhā friends the udbhāsvaras include activities of unwavering affection, activities like various playful games, singing, artistic skill, eating together, sitting down together, taking naps, and other like pastimes. Telling jokes, hearing descriptions of confidential pastimes, and other like activities are also included here. These friends are glorified in the following words of Śrīmad-Bhāgavatam (10.12.11):

ittham satām. . .

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

The sakhā friends are also described in these words of Śrīmad-Bhāgavatam (10.18.9-14):

pravāla-barha-stabaka-
srag-dhātu-kṛta-bhūṣanāh
rāma-kṛṣṇādayo gopā
nanṛtur yuyudhur jaguh

"Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang."***

kṛṣṇasya nr̥tyataḥ kecij
jaguḥ kecid avādayan
veṇu-pāṇitalaiḥ śṛṅgaiḥ
praśaśaṁsur athāpare

"As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."***

gopa jāti-praticchannā
devā gopāla-rūpinau
īḍire kṛṣṇa-rāmau ca
naṭa iva naṭaṁ nr̥pa

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys."***

bhramaṇair laṅghanaiḥ kṣepair
āspṛṣṭāna-vikarṣaṇaiḥ
cikrīḍatur niyuddhena
kāka-pakṣa-dharau kvacit

"Kṛṣṇa and Balarāma played with Their cowherd boyfriends by

whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads."***

kvacin nṛtyatsu cānyeṣu
gāyakau vādakau svayam
śaśaṁsatur mahā-rāja
sādhū sādhu iti vḍinau

"While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"***

kvacid bilvaiḥ kvacit kumbhaiḥ. . .

"Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds."***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 262

Lord Kṛṣṇa's pastimes with His sakhā friends are also described in these words of Śrīmad-Bhāgavatam (10.13.8):

kṛṣṇasya viṣvak puru-rāji-maṇdalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
c hadā yathāmbhoruha-karṇikāyāḥ

"Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest."*

These pastimes are also described in these words of Śrīmad-Bhāgavatam (10.13.9-10):

kecit puṣpair dalaiḥ kecit. . .

"Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch."*

sarve mitho darśayantaḥ
sva-sva-bhojya- ruciṁ pṛthak
hasanto hāsayantaś cā-
bhyavajahruḥ saheśvarāḥ

"All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 263

Now other aspects of sakhya-rasa will be considered. Now the sātṭvika-bhāvas of the suhṛt and sakhā friends will be considered. Shedding tears is among the sātṭvika-bhāvas of the suhṛt friends. This is described in the following words of Śrīmad-Bhāgavatam (10.71.27):

taṁ mātuleyaṁ parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ
yamau kirīṭi ca suhṛttamaṁ mudā
pravṛddha-bāṣpaḥ parirebhire 'cyutam

"Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin Kṛṣṇa. Arjuna and the twins-Nakula and Sahadeva-also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely."***

Of the Lord's associates described here some were elder than Kṛṣṇa and some younger than Kṛṣṇa. Still, all of them considered Kṛṣṇa their suhṛt friend. There is no rasābhāsa in this. This is a proper arrangement of the rasas. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 264

Devastation is a sātṭvika-bhāva manifest among the sakhā friends. It is described in these words of Śrīmad-Bhāgavatam (10.16.10):

taṁ nāga-bhoga-parivītaṁ adṛṣṭa-ceṣṭaṁ
ālokyā tat-priya-sakhāḥ paśupā bhr̥śārtāḥ
kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhanusoka-bhaya-muḍha-dhiyo nipetuḥ

"When the members of the cowherd community, who had accepted Kṛṣṇa as their dearmost friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything--their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kālīya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 265

Now the sañcāri-bhāvas will be considered. An example of the sañcāri-bhāva harṣa (joy) manifest among the suhṛt friends is seen in Śrīmad-Bhāgavatam 10.71.27 (which was quoted in Anuccheda 263). This same sañcāri-bhāva (joy) as manifested among the sakhā friends is seen in these words of Śrīmad-Bhāgavatam (10.17.13-14):

kṛṣṇaṁ hradād viniṣkrāntam. . .

. . .upalabhyotthitāḥ sarve
labdha-prāṇā ivāsavaḥ
pramoda-nibhṛtātmāno
gopāḥ prītyābhirebhire

"Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many hne jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him."***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 266

In sakhya-rasa the sthayi-bhava is friendship. For Śrīdāmā Vipra and others like him the sentiment of friendship is lessened by awareness of the Lord's power and opulence. For Arjuna and others like him, however, their awareness of the Lord's friendship and opulence is itself lessened. For the gopa boys there is no awareness of the Lord's power and opulence. Therefore their friendship is pure and unalloyed. Their sentiment of friendship is never altered. Their friendship is described in the following words in relation to Lord Balarāma's return to Vraja (Śrīmad-Bhāgavatam 10.65.5):

samupetyātha gopālān
hāsyā-hasta-grahādibhiḥ. . .

"Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes, and so on."***

In this way the activities of the Lord's friends are seen. The different kinds of suhṛt friends may be seen in Śrīmad-Bhāgavatam

10.71.27 (which was quoted here in Anuccheda 263). An example of the activities of the sakhā friends is seen in these words of Śrīmad-Bhāgavatam (10.58.13-14):

ekadā ratham āruhya
vijayo vānara-dhvajam
gāṇḍīvaṁ dhanur ādāya
tūṇau cākṣaya-sāyakau

sākaṁ kṛṣṇena sannaddho
vihartuṁ vipinaṁ mahat
bahu-vyāla-mṛgākīrṇaṁ
prāviśat para-vīra-hā

"Once Arjuna, the layer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals."***

If this passage had been prose the word sequence would have been "kṛṣṇena sākaṁ vihartum". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 267

The gopa sakhās are described in these words of Śrīmad-Bhāgavatam (10.12.2):

tenaiva sākaṁ pṛthukāḥ sahasraśah
snigdhaḥ suśig-vetra-viśāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān

vatsān puraskṛtya viniryayur mudā

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."*

In this verse the word "eva" (indeed) emphasizes the gopas' great attachment to Lord Kṛṣṇa.

Anuccheda 268

The gopīs' attachment to Kṛṣṇa is also seen in these words of Śrīmad-Bhāgavatam (10.12.6):

yadi dūram gataḥ kṛṣṇo
vana-śobhekṣaṇāya tam
aham pūrvam aham pūrvam
iti saṁspṛśya remire

"Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "'I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 269

The gopa sakhās' friendship with Lord Kṛṣṇa is also seen in these words of Śrīmad-Bhāgavatam (10.14.45):

ūcuś ca suhṛdaḥ kṛṣṇam
sv-āgataṁ te 'ti-rāmhasā
naiko 'py abhoji kavala
ehiitaḥ sādhu bhujyatām

"They began to laugh, thinking that Kṛṣṇa was not willing to leave their lunchtime company. They were very jubilant and invited Him, "Dear friend Kṛṣṇa, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together."*

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 270

Lord Kṛṣṇa is like the gopa boys' very life. This is seen in the following words of Śrīmad-Bhāgavatam (10.11.49 and 53):

kṛṣṇam mahā-baka-grastaṁ
dṛṣṭvā rāmādayo 'rbhakāḥ
babhuvur indriyāṇīva
vinā prāṇam vicetasāḥ

"When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life."*

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtaḥ
praṇīya vatsān vrajam etya taj jaguḥ

"Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly."*

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 271

The vibhāvas and other features of sakhya-rasa have thus been described. The two kinds of friends, the suhrts and the sakhās, have also been described. The situations before meeting Kṛṣṇa and while the friends have Kṛṣṇa's association are like what has previously been described in the description of vātsalya-rasa. The situation when the friends are separated from Lord Kṛṣṇa is seen in these words of Śrīmad-Bhāgavatam (1.15.1-4):

evam kṛṣṇa-sakhaḥ kṛṣṇo
bhrātrā rājñā vikalpitaḥ
nānā-śaṅkāspadaṁ rūpaṁ

kṛṣṇa-viślesa-karṣita h

"Arjuna, the celebrated friend of Lord Kṛṣṇa, was griefstricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries.*

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhaḥ
vibhum tam evānusmaran
nāśaknot pratibhāsītum

"Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.*

kṛcchreṇa saṁstabhya śucaḥ
pāṇināmṛjya netrayoh
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātarah

"With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.*

sakhyaṁ maitrīm sauhṛdaṁ ca
sārathyadisu samsmaran
nṛpam agrajam ity āha
bāṣpa-gadgadayā girā

"Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak."*

In these verses the word "Kṛṣṇaḥ" means {sy 168}Arjuna". The word "rājñāvikalpitaḥ" is divided into "rājñā" and "āvikalpitaḥ".

The words "nānā-śaṅkāspadaṁ rūpaṁ vikalpitaḥ" mean "He was filled with doubts". The words "sucaḥ āmr̥jya" mean "He wiped the tears of grief from his eyes". "Parokṣeṇa" means "because Lord Kṛṣṇa was no longer present before his eyes". However, because Arjuna did not fear that some calamity had befallen Lord Kṛṣṇa, this is not an example of karuṇa-rasa (compassion). Arjuna did not fear that a calamity had befallen Lord Kṛṣṇa because Arjuna was aware of Lord Kṛṣṇa's supreme power and opulence, His status as the Supreme Personality of Godhead. This is seen in the next verse, where Arjuna laments (Śrīmad-Bhāgavatam 1.15.5):

vañcito 'haṁ. . .

"O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me."*

Anucchedas 272 and 273

Later in that chapter the devotee's attainment of blissful association with the Supreme Lord is described in these words (Śrīmad-Bhāgavatam 1.15.46-48):

te sādhu-kṛta-sarvārthā
jñātvātyantikam ātmanah
manasā dhārayām āsur
vaikuṇṭha-caranāmbujam

"They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.*

tad-dhyānodriktayā bhaktyā
viśuddha-dhiṣaṇāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim

avāpur duravāpām te
asadbhir viṣayātmabhiḥ
vidhūta-kalmaṣam sthānam
virajenātmanaiva hi

"Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Nārāyaṇa, Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇdavas, being completely washed of all material contamination, attained that abode in their very same bodies."*

In these verses the word "te" means "the Pāṇdavas", sādhu" means "properly", "kṛta-sarvārthāḥ" means "having attained economic development, religiosity, sense gratification, and liberation", "vaikuṇṭha-caranāmbujam" means "the lotus feet of the Supreme Personality of

Godhead", "ātyantikam" means "the supreme goal of life", "jñātvā" means "understanding". Understanding this is the supreme goal of life, they became rapt in meditation "manasā dhārayām āsuḥ). Here "nārāyaṇa" means "Śrī Kṛṣṇa", This means they again attained Lord Kṛṣṇa's association. "Vidhūta-kalmaṣaṁ sthānam" means "the supremely pure spiritual abode where Lord Kṛṣṇa is manifest eternally", and "ātmanaḥ" means "in their very same bodies". This was possible because their bodies were not material (virajeṇa). The word "hi" (certainly) is used here to dispell any doubt that it is not possible.

It is then said in the same passage of Śrīmad-Bhāgavatam (1.15.50):

draupadī ca tadājñāya
patinām anapekṣatām
vāsudeve bhagavati
hy ekānta-matir āpa tam

"Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands."*

Here the words "patinām anapekṣatām" means {sy 168}independent of their husbands", "tat" means {sy 168}the association of Lord Kṛṣṇa", "ajñāya" means {sy 168}properly understanding", "vāsudeve" means {sy 168}Lord Kṛṣṇa, the son of Mahārāja Vasudeva", "hi" means "certainly", and "ekānta-matir" means {sy 168}thoughts absorbed in Lord Kṛṣṇa". In this way they attained the association of Lord Kṛṣṇa.

The gopa boys of Vraja are separated from Kṛṣṇa when Kṛṣṇa goes to live in a faraway place. Later they meet Him again and feel happiness. These experiences for them are like the previously described experiences of the devotees in vātsalya-rasa. Thus concludes the description of sakhyā-rasa.

Now śṛṅgāra-rasa will be described. In this Kṛṣṇa the ālambana is Lord Kṛṣṇa as the object of amorous love. The viṣaya is the beloved Kṛṣṇa. The lovers (ādhāra) are of two kinds: 1. sajātīya-bhāva, and 2. tadīya-parama-vallabhā. Lord Kṛṣṇa as the ālambana and viṣaya is described in these words of Śrīmad-Bhāgavatam (10.52.37):

śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karna-vivarair harato 'nga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me

"O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa."***

The meaning of this verse is clear. This verse was spoken by Śrī Rukmiṇī.

Anuccheda 275

Lord Kṛṣṇa as the ālambana and viṣaya is also described in these words of Śrīmad-Bhāgavatam (10.32.2):

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī
sakṣān manmatha-manmathaḥ

"Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."***

Here the word "manmatha-manmathaḥ" means {sy 168}who bewilders even Cupid". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 276

The Supreme Lord's ordinary lovers (sāmānya-vallabhā) include the girl Kujā and the damsels on Mount Kailāsa, damsels described in the Kūrma Purāṇa. Kujā is described in these words of Śrīmad-Bhāgavatam (10.48.8):

saivam kaivalya-nātham tam
prāpya duṣprāpyam īśvaram
aṅga-rāgārpaṇenāho
durbhagedam āyacata

"Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakrā submitted to that Lord of freedom the following request."***

This verse says: "Even though she was unfortunate, Kujā attained the Supreme Personality of Godhead simply by offering bodily ointment to Him. This is very surprising." Then Kujā said to Lord Kṛṣṇa in

Śrīmad-Bhāgavatam (10.48.9):

sahoṣyatām. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."***

In Śrīmad-Bhāgavatam 10.48.8 the word "ayācata" means "she approached to beg a favor". What were the characteristics of Lord Kṛṣṇa? It is said here that He is {sy 168}kaivalya-nātha", which means "the beloved whose love is pure". Although originally she approached Lord Kṛṣṇa so that she herself would find pleasure, at the end Kujā loved Kṛṣṇa with pure and selfless love. In this way she became like the goddesslike gopīs of Vraja. Śrī Rukmiṇī and the other queens of Lord Kṛṣṇa are praised in these words of Śrīmad-Bhāgavatam (10.90.27):

yaḥ samparyācaran premṇā
pada-samvāhanādibhiḥ
jagad-gurum bhartṛ-buddhyā
tāsām kim varṇyate tapaḥ

"And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Lord Kṛṣṇa's queens are also praised in these words of Śrīmad-Bhāgavatam (10.61.5-6):

itthaṁ ramā-patim avāpaya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadīyām
bhejur mudāvīratam edhitayānurāga-
hāsāvaloka-nava-saṅgama-lālasādyam

"Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy, and enjoyed in many other ways.***

pratyudgamāsana-varārhaṇa-pāda-śauca-
tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāśī-śatā api vibhor vidadhuḥ sma dāsyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.***

Persons who think someone other than Lord Kṛṣṇa is the supreme love of their life are criticized in these words of Śrīmad-Bhāgavatam

(10.60.52):

ye mām bhajanti dām-patye. . .

"Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy."***

Later in that chapter Lord Kṛṣṇa affirms (Śrīmad-Bhāgavatam 10.60.54):

diṣṭyā grheśvari. . .

"Fortunately, O mistress of this house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity."***

In Ketumāla-varṣa Goddess Lakṣmī worships the Supreme Personality of Godhead manifest there in His form as Kāmadeva. She prays to Him (Śrīmad-Bhāgavatam 5.18.19):

striyo vratais tvā hṛṣīkeśvaram svato
hy ārādhyā loke patim āśāsate 'nyam. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband

cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."*

Śrīmad-Bhāgavatam 10.61.5-6 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 278

In addition to Lord Kṛṣṇa's queens (svakīya), there are the goddesslike gopīs of Vraja, who love Lord Kṛṣṇa as their paramour (parakīya). No lovers are equal or superior to the gopīs, who are glorified in these words of Śrīmad-Bhāgavatam (10.47.60):

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svār-yoṣitām nalina-gandha-rucaṁ kuto 'nyāḥ
rāsotasave 'sya bhuja-daṇḍa-gr̥hiṭa-kaṇṭha-
labdhāśiṣaṁ ya udagād vraja-vallabhīnām

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

The gopīs are again glorified in these words of Śrīmad-Bhāgavatam (10.44.14):

gopas tapaḥ kim acaran yad amuṣya rūpaṁ. . .

"What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."*

This verse says: "The gopīs gazed at Lord Kṛṣṇa's form, which is not to be equaled or surpassed". The gopīs are again glorified in these words of Śrīmad-Bhāgavatam (10.44.15):

yā dohane 'vahanane mathanopalepa. . .
. . .dhanyā vraja-striya urukrama-citta-yānāḥ

"The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things."***

In this verse the word "urukrama-citta-yānāḥ" means "they whose chariot is the all-powerful mind". This means that wherever their minds went, they, riding on the chariot of the mind, were able to go." An alternate reading gives us {sy 168}cinta-yānāḥ" instead of "citta-yānāḥ". The meaning, however, remains the same. Śrīmad-Bhāgavatam 10.44.15 was spoken by the women of Mathurā City.

In this way the great glory of the gopīs' love for Lord Kṛṣṇa is seen. Their love is glorious because it is forbidden, because it is love for a paramour (parakīya). Even in ordinary affairs of the material world, this kind of forbidden love is understood to be very intense. The author Bharata explains:

bahu vāryate yataḥ khalu
yatra pracchanna-kāmukatvaṁ ca
yā ca mitho durlabhata
sā paramā manmathasya ratiḥ

"The highest amorous pleasure is attained when love is forbidden, when the lovers must conceal their love, when the lovers rarely meet."

The author Rudra explains:

vāmatā durlabhatvaṁ ca
strīṇāṁ ya ca nivāraṇā
tad eva pañca-bāṇasya
manye paramam āyudham

"Contrariness, difficulty of attainment, and rejection by women I consider Kāmadeva's greatest weapons."

The author Viṣṇu-gupta explains:

yatra niṣedha-viśeṣaḥ
su-durlabhatvaṁ ca yan mṛgākṣīṇāṁ
tatraiva nāgarāṇāṁ
nirbharam āsajjate hṛdayam

"When love is forbidden and the doe-eyed beloved is difficult to attain, then the passionate lover's heart becomes very attached to his beloved."

Some gopī girls prayed to Goddess Katyayani that they might attain Lord Kṛṣṇa as their husband. Their desire to attain Him was very strong. Because Kṛṣṇa was unattainable for them, their love for Him was very great. The greatness of their love is described in these words of Śrīmad-Bhāgavatam (10.83.43):

vraja-striyo yad vāñchanti. . .

"We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire—the touch of the dust He leaves on the plants and grass as He tends His cows."***

Their love is also described in these words of Śrīmad-Bhāgavatam (10.47.58):

vāñchanti yad bhava-bhiyaḥ. . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Barhmā himself?"***

Still, the gopīs' intense desire to attain Lord Kṛṣṇa was not born merely because they were forbidden to associate with Him. They certainly did not wish to be forbidden or to have so many obstacles placed before them. Rather they loved Him in spite of being so strongly forbidden. This is described in the following words of Śrīmad-Bhāgavatam (10.47.61):

yā dustyajam. . .

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet."*

As a wild elephant cannot be stopped, so the gopīs' passionate love for Kṛṣṇa could not be stopped. Although the gopīs were all forbidden in the same way to associate with Lord Kṛṣṇa, still they each had a different intensity of love for Him. Of them all Rādhā had the greatest love. She had the greatest power to bring Lord Kṛṣṇa under Her control. The supremely exalted position of Śrī Rādhā's love is indirectly described in these words of Śrīmad-Bhāgavatam (10.30.28):

anayārādhito nūnam. . .

"Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

In this way the gopīs' love for Lord Kṛṣṇa blossomed. It was as if they had been bitten by the black snake of love for Kṛṣṇa. They did not associate with Kṛṣṇa as a wife associates with her husband. Rather they passionately loved Kṛṣṇa as a girl loves her paramour. This kind of love is criticized in the following words of Śrīmad-Bhāgavatam (10.47.7-8):

niḥsvaṁ tyajanti gaṇikā. . .

"Prostitutes abandon a penniless man."***

jārā bhuktvā ratāṁ striyam

"A lover abandons the woman he has enjoyed, even though she remains attached to him."***

It is said that girls who love someone other than their husbands (parakīya) are fallen and worthy of contempt. This is true for girls who take shelter of individual souls who live in the material world. The situation of such girls is abominable. However these defects and criticisms do not apply to the gopīs. This truth is seen in the following words of Śrīmad-Bhāgavatam (10.33.35):

gopīnāṁ tat-patīnāṁ ca. . .

"He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."***

From the material point of view it seemed that the gopīs had husbands other than Kṛṣṇa. However, from the spiritual point of view these so-called husbands did not exist. In the Kṛṣṇa-sandarbhā it has

already been shown that the gopīs' so-called husbands were in truth only a display manifested from Lord Kṛṣṇa's internal potency. Therefore it is Lord Kṛṣṇa Himself who is ultimately the gs only true husband. The gopīs' exalted position, which has so equal or superior, is described in these words of Śrīmad-Bhāgavatam (10.47.58):

etāḥ param tanu-bhṛtaḥ . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Barhmā himself?"***

The gopīs' glories are also described in these words of Ujjvala-nīlamaṇi:

neṣṭā yad aṅgini rase kavibhiḥ parodhā
tad gokulāmbuja-dṛśāṁ kulam antareṇa
āśamsayā rasa-vidher avatāritānām
kaṁsāriṇā rasika-maṇḍala-śekhareṇa

"Philosophers do not praise adultery. However, they do praise the pastimes Lord Kṛṣṇa, the crown of all rasikas, enjoys with Gokula's lotus-eyed girls, girls who descended to this world to enjoy nectar pastimes with Him."

The gopīs did not have even a dim reflection of contact with their so-called husbands. This is seen in the following words of Śrīmad-Bhāgavatam (10.33.37):

nāsūyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthān
svān svān dārān vrajaukaśaḥ

"The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him."***

The gopīs are eternally dear to Lord Kṛṣṇa. They are His consorts eternally. This verse explains: "The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him."*** This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 280

In this way it is seen that the gopīs' love for Lord Kṛṣṇa is most exalted. The spiritual forms of Lord Kṛṣṇa and the gopīs are described in these words of Śrīmad-Bhāgavatam (10.29.43):

tābhiḥ sametābhir udāra-ceṣṭitaḥ . . .

"Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 281

The spiritual forms of Lord Kṛṣṇa and the gopīs are again described in these words of Śrīmad-Bhāgavatam (10.33.6):

tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇīnām haimānām
mahā-marakato yathā

"In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 282

The spiritual powers and glories and virtues of Lord Kṛṣṇa and the gopīs are described in these words of Śrīmad-Bhāgavatam (10.32.10):

tābhir vidhūta-śokābhir
bhagavān acyuto vṛtaḥ
vyarocatādhikaṁ tāta
puruṣaḥ śaktibhir yatha

"Encircled by the gopīs, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 283

The transcendental artistic genius of Lord Kṛṣṇa and the gopī is described in these words of Śrīmad-Bhāgavatam (10.33.7-8):

pāda-nyāsair bhuja-vidhutibhiḥ. . .

"As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds."***

uccair jagur nṛtyamānā
rakta-kaṇṭhyo rati-priyāḥ
kṛṣṇābhimarśa-muditā
yad-gītenedam āvrtam

"Eager to enjoy conjugal love, their throats colored with various

pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe."***

In this verse the word "idam" (this) refers to the universe. This verse says that the gopīs' songs filled the entire universe. In the Saṅgīta-sāra it is said:

tāvanta eva rāgā syur
yāvatyo jīva-jātayaḥ
teṣu ṣoḍaśa-sāhasrī
purā gopī-kṛtā varā

"The rāgas number 16,000, as many as there are species of life. The gopīs sang songs in all these rāgas."

At the end of this book it is said that these rāgas are seen in Svargaloka and the other higher material planets.

Anuccheda 284

The gopīs' songs are also described in these words of Śrīmad-Bhāgavatam (10.33.9):

kācit samam mukundena
svara jātīr amīśritāḥ
unninye pūjitā tena
prīyatā sādhu sādhv iti
tad eva dhruvam unninye
tasyai mānam ca bahv adāt

"One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying `Excellent! Excellent!' Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also."***

In this verse the word "svarāḥ" means the scale of seven notes beginning with the sixth note", and {sy 168}jātayaḥ" means "the rāga that comes from that scale". Here "amisritah" means that because Kṛṣṇa and the gopīs were very expert, the melodies they sang did not become mixed. The melodies remained pure, and "unninye" means "the melodies were gloriously sung". The gopīs sang together with Lord Kṛṣṇa, Kṛṣṇa whose melodies even Brahmā, Śiva, Indra and all the demigods have no power to understand. The singing of Kṛṣṇa and the gopīs was equal. The singing of one did not dominate the singing of the other. The words "pūjitā tena" mean "with their treble voices the gopīs worshiped Lord Kṛṣṇa". Here the word "dhruvam" means "a gopī sang a melody in the dhruva rhythm, and "tasyai mānam adāt" means "Lord Kṛṣṇa praised her". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 285 and 286

Among the ordinary (sāmānya) conjugal lovers of Lord Kṛṣṇa, Kujā is the most exalted. Among the queens married (svakīya) to Lord Kṛṣṇa, Śrī Rukmiṇī and Śrī Satyabhāmā are mostly exalted. They are described in the following words of Hari-vaṁśa:

kuṭumbasyeśvarī cāsīd
rukmiṇī bhīṣmakātmajā
satyabhāmottamā strīṇām
saubhāgye cādhikābhavat

"Bhīṣmaka's daughter, Rukmiṇī, is the controller of Lord Kṛṣṇa's household. Satyabhāmā is the most fortunate of Lord Kṛṣṇa's wives."

The most exalted of the goddesslike gopīs of Vraja are described in these words of the Bhaviṣya Purāṇa, Uttara-khaṇḍa:

gopālī pālikā dhanyā
viśākhā dhyāna-niṣṭhikā
rādhānurādhā somābhā
tārakā daśamī tathā

"The ten most prominent gopīs are Gopālī, Pālikā, Dhanyā, Viśākhā, Dhyāna-niṣṭhikā, Rādhā, Anurādhā, Somābhā, and Tārakā."

Here the words "tārakā daśamī" mean "the tenth gopī is named Tārakā". In the Skanda Purana, Prahlada-samhita the four gopīs Lalitā, Śaibyā, Padmā, and Bhadrā are included amongst the most prominent gopīs. In other places in the scriptures Candrāvalī is also included amongst the prominent gopīs. The Somābhā mentioned in the previous quote from the Bhaviṣya Purāṇa is the same as Candrāvalī. In the Agama-śāstras it is said:

pramadā-śata-koṭibhir ākulitāḥ

"Lord Kṛṣṇa is surrounded by hundreds and millions of beautiful gopīs."

Amongst all the gopīs, Rādhā is the most important. It is because of her great love that Lord Kṛṣṇa disappeared from the rāsa dance. This has already been described in the Śrī Kṛṣṇa-sandarbhā (Anuccheda 189). Rādhā is celebrated in all the scriptures. In the Gopāla-tāpanī Upaniṣad she is known by the name Gāndharvikā.

Lord Kṛṣṇa's beloveds are of three kinds: 1. mugdhā (meek), 2. madhyā (niteermediate), and 3. pragalbhā (arrogant). They are also of three ages: 1. nava-yauavana (new youth), 2. spaṣṭa (clearly manifested youth), and 3. (samyag-yauvana (fully blossomed youth). According to these different ages different kinds of activities are manifested. The age of samyag-yuavana is sixteen years. It is not older than that. This is seen in the following words of the Gautamīya Tantra:

kanyābhir dvy-aṣṭa-varṣābhiḥ

"Lord Kṛṣṇa is surrounded by sixteen-year-old gopīs."

The termperments of the Lord's beloveds are of three kinds: 1. dhīrā (peaceful), 2. adhīrā (agitated), and 3. miśra-guṇā (a mixture of peace and agitation). Their love for Lord Kṛṣṇa they are also of three kinds: 1. śreṣṭhā (best), 2. samā (intermediate), and 3. laghu (least).

In their pastimes with Lord Kṛṣṇa, His beloveds are in the following eight situations: 1. abhisārikā (meeting Kṛṣṇa ina rendezvous), 2. vāsaka-sajjā (dressing in fine garments and ornaments to prepare for a rendezvous with Kṛṣṇa), 3. utkaṇṭhitā (yearning to meet Kṛṣṇa at the rendezvous), 4. khaṇḍitā (jilted by Kṛṣṇa), 5. vipralabdhā (separated from Kṛṣṇa), 6. kalahāntarītā (feuding with Kṛṣṇa), 7. proṣita-preyasī (separated from Kṛṣṇa because He has gone to a faraway place), and 8. svādhīna-bhartṛkā (dominating Kṛṣṇa). In their realtions with each other, Lord Kṛṣṇa's beloveds have four kinds of natures: 1. sādṛśya (alike), kiñcit-sādṛśya (somewhat alike), 3. aspaṣṭa-sādṛśya (not clearly alike), and 4. virodhi (opposed). These four natures are manifest as the following four kinds of relationships: 1. sakhī (friend), 2. suhṛt (well-wisher), 3. taṭasthā (neutral person), and prātipakṣikī (rival). In this way the Lord's beloveds have different natures. A sakhī spoke these words of Śrīmad-Bhāgavatam (10.30.1):

apy eṇa-patnī. .tanvan dṛśāṁ sakhi su-nirvṛtim

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kuṇḍa flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her."***

Here the words "tanvan dṛśāṁ sakhi su-nirvṛtim" (O friend, has Lord Acyuta been here with His beloved, bringing great joy to your eyes?) were spoken by the gopīs because they yearned to see Lord Kṛṣṇa. Here the word "sakhi" (O friend) shows that the gopīs imagined the deer to be like them, delighted by the sight of Lord Kṛṣṇa. In this way they imagined that the deer were their friends. Here the word "kāntā" means "the great good fortune of Lord Kṛṣṇa's girlfriend", "kula-pateḥ" means "of Lord Kṛṣṇa", and "kāntāṅga-saṅge" means "delighted by the fragrance of the two lovers' embraces". The pleasures Rādhā and Kṛṣṇa enjoy in Their pastimes are described in these words of Śrīmad-Bhāgavatam (10.30.12):

bāhuṁ priyāṁsa. . .

"O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."***

A suhṛt (well-wisher) spoke these words of Śrīmad-Bhāgavatam (10.30.28):

anayārādhito nūnaṁ
bhagavan harir isvaraḥ

yan no vihāya govindah
prīto yām amayad rahaḥ

"Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

Because she praises Śrī Rādhā's good fortune, the gopī who speak this verse is a suhṛt. After hearing a sakhī speak Śrīmad-Bhāgavatam 10.30.11, a The taṭasthā (neutral person) spoke these words of Śrīmad-Bhāgavatam (10.30.13):

prcchatemā latā bāhūn
apy āśliṣṭā vanaspateḥ
nūnaṁ tat-karaja-sprṣṭā
bibhraty utpulaḱāny aho

"Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin."***

After hearing a suhṛt speak Śrīmad-Bhāgavatam 10.30.28, a taṭasthā spoke these words of Śrīmad-Bhāgavatam (10.30.29):

dhanyā aho amī alyah. . .

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Rāmā take that dust upon their heads to dispel sinful reactions."***

A prātipakṣikī (rival) spoke these words of Śrīmad-Bhāgavatam (10.30.30):

tasyā amūni naḥ kṣobham-
kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām
raho bhūṅkte 'cyutādharam

"These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa."***

The gopī who spoke this verse clearly displayed her envy of the gopī taken away by Lord Kṛṣṇa. In the pastime of capturing the pārijāta-tree, a pastime described in the Hari-vaṁśa and other scriptures, Satyabhāmā envied Śrī Rukmiṇī in the same way the gopī who spoke Śrīmad-Bhāgavatam 10.30.30 envied the gopī taken away by Lord Kṛṣṇa. The meaning of Śrīmad-Bhāgavatam

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10.30.30 is clear. It was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 288

Here someone may protest: "It is not possible that the devotees of the Lord can be rivals of each other. That is a horrible idea. It is said in Śrīmad-Bhāgavatam (10.29.48):

tāsām tat-saubhaga-madam. . .

" `Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.'***

"In this way it is seen that the Supreme Personality of Godhead wishes to cast far away all envy, lust, and pride. Śrīla Śukadeva Gosvāmī here uses the word `daurātmya' (wickedness) to describe those vices."

To this protest I reply: If sometimes the Lord's devotees are rivals of each other that is only to nourish their love for the Lord and to nourish the Lord's pastimes. The Lord reveals His pastimes so the souls may attain love for Him. This is seen in these words of Śrīmad-Bhāgavatam (10.33.36):

bhajate tādṛśīḥ kṛīḍā
yāḥ śrutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.'***

Indeed, in śṛṅgāra-rasa (the mellow of conjugal love), the rasa is nourished by a wonderful display of spiritual envy, lust, and pride. This truth is confirmed by the great philosophers. The Supreme Lord personally accepts it in His pastimes. As the hero loved by His beloveds, the Supreme Lord manifests four features: 1. dakṣiṇa (pleasing), 2. anukūla (a faithful lover), 3. śaṭha (a cheat), and 4. dhṛṣṭa (bold and dominating). The Lord's pastime potency (līlā-śakti) manifests these various features in the presence of the Lord's beloveds. In this way these features are seen. However, when they are separated from the Lord, the Lord's beloveds feel great distress. In that state of calamity they all feel friendship for each other. This is seen in the following words of Śrīmad-Bhāgavatam (10.30.40):

anvicchantyo bhagavato
mārgaṁ gopyo 'vidūritaḥ
dadṛśuḥ priya-viśleṣan
mohitāṁ duḥkhitāṁ sakhīm

"While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover."***

In this verse the gopīs' feelings of friendship for each other is manifested. Lord Kṛṣṇa manifests this pastime of being separated from Him in order that the gopīs' thirst to attain Him may very quickly increase. In this way the gopīs' love for Lord Kṛṣṇa, the crest jewel of amorous heroes, increases. That this is the true reason Lord Kṛṣṇa arranges that His devotees be separated from Him is confirmed by Lord Kṛṣṇa Himself in these words of Śrīmad-Bhāgavatam (10.32.20):

nāhaṁ tu sakhyo bhajato 'pi jantūn. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

These pastimes are the Supreme Lord's attempt to make the gopīs free of false pride. This is seen in Śrīmad-Bhāgavatam 10.29.48, which was quoted above. In that verse the word {sy 168}prasamaya" means "to make them free of false pride", and the word "prasadaaya" means "to give them mercy, mercy that took the form of making them thirst after attaining Him". In this way the gopīs' good fortune (tat-subhaga) is seen. The word "prasādāya" may also be interpreted to mean "to satisfy the gopīs' passionate desires, Lord Kṛṣṇa enjoyed the rāsa dance pastime", and the word {sy 168}prasādāya" may also be interpreted to mean "to delight the gopīs, Lord Kṛṣṇa enjoyed the rāsa-dance pastime". The word "daurātmya" here means "separated from Lord Kṛṣṇa, the gopīs became depressed at heart". {sy 168}Daurātmya" here does not mean "wickedness" because this passage describes pastimes of transcendental love. Śrīla Śyukadeva Gīṣvāmī, the king of sages, then gave this description in Śrīmad-Bhāgavatam (10.30.41):

tayā kathitam ākarṇya. . .

"She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this."***

Actually there was nothing wrong with that gopīs' pride. This is seen in the following words of Śrīmad-Bhāgavatam (10.30.34):

reme tayā svātma-rata

ātmārāmo 'py akhaṇḍitaḥ
kāminām darśayan dainyaṁ
strīṇām caiva durātmatām

"Lord Kṛṣṇa enjoyed with that gopī although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women."***

In this verse the word "svātma-rataḥ" means {sy 168}self-satisfied", "ātmārāmaḥ" means "who enjoys pastimes", and "apy akhaṇḍitaḥ reme" means {sy 168}attached to that particular gopī, He enjoyed pastimes with Her". Someone may ask: "Why was Lord Kṛṣṇa so attached to that one gopī? Why did He enjoy pastimes with Her?" The answer is given here in this verse, Śrīmad-Bhāgavatam 10.30.35. It is also said in Śrīmad-Bhāgavatam (1.7.10):

ittham-bhūta-guṇo hariḥ

"The Supreme Personality of Godhead possesses transcendental qualities."

As the Supreme Personality of Godhead possesses transcendental qualities, so does the gopī (Śrī Rādhā) mentioned in Śrīmad-Bhāgavatam 10.30.34. Her quality is that She is filled with love for Lord Kṛṣṇa. Here it is specifically said that Her love is pure spiritual love. It is not material lust. Spiritual love is very powerful and glorious. Still, this gopī's spiritual love may superficially seem like material lust, and in this way it may manifest what seems to be material pride and material passion. Thus this gopī reveals a kind of love that seems to be like the wretchedness (dainyaṁ) of lusty women, a wretchedness that is well known in this material world. Thus this gopī manifests stubbornness, willfulness, and a personality that tries to dominate Her beloved. With this beloved Lord

Kṛṣṇa enjoys pastimes (reme). Or, these words of Śrīmad-Bhāgavatam may be interpreted in a different way. They may be interpreted to mean "With these pastimes the Lord shows how wretched and insignificant are materialistic men who try to enjoy amorous pastimes with lusty women in the material world. Manifesting the glory of His pastimes, the Lord shows how wretched and devoid of true nectar are the activities (dainyam) of lusty men (kāminam) and how wretched is the nature (durātmātām) of materialistic women (strīṇām) who do not worship the Supreme Lord." The great glory of the gopīs' pastimes with Lord Kṛṣṇa is also seen in these words of scripture:

darśayad vidhu-parājayam ramā-vaktram ullasati dhūta-lāñchanam

"As the goddess of fortune enjoys pastimes with the Supreme Lord, the spotless moon of her face, a moon that defeats all other moons, shines with bliss."

Śrīmad-Bhāgavatam 10.30.34 discussed in these words was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 289

In this way the ālambana of sṛṅgara-rasa has been described. Now the uddīpanas will be described. Included among the uddīpanas are Lord Kṛṣṇa's qualities, such as His ability to charm women (nārī-moahana-śīlatva), The handsome charm of His bodily color, sweetness, fragrance, touch, sound, auspicious qualities, and new youthfulness (avayava-varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānām kamanīyatā), His being always new and fresh (nitya-nūtanatva), His making the gopīs fall in love with Him (abhivyakta-bhāvatva), His being controlled by His devotees' love (prema-vaśyatva), and His genius (saubuddhya-pratibhātvā). His ability to charm women is described in

these words of Śrīmad-Bhāgavatam (10.21.12):

kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam. . .

"Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopīs of Vraja.

Anucchedas 290-294

Lord Kṛṣṇa's being eternally new and fresh is described in these words of Śrīmad-Bhāgavatam (1.11.34):

yadyapy asau pārśva-gataḥ. . .

"Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?"***

Now Lord Kṛṣṇa's quality of making the gopīs fall in love with Him will be described. The pūrva-rāga (first stages of that love) is described in these words of Śrīmad-Bhāgavatam (10.31.2):

śarad-udāśaye sādhu jāta-sat-
sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kim vadhaḥ

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfect fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"***

In this verse the words "dṛśā surata-nātha" mean "O Lord who with Your glance beg to enjoy amorous pastimes", "vara-prada" means "O Lord who at the end of our worship of Goddess Kātyāyanī granted the boon we prayed to attain", "dṛśā aśulka-dāsikā" mean {sy 168} without giving any money to purchase us, simply by casting Your love-filled glance on us, You turned us into Your slave", and "nighnato neha kim vadhaḥ" mean "did You not murder us women?" In this way this verse shows that simply with His glance Lord Kṛṣṇa enchanted the gopīs. He enchanted them in two ways: 1. He enchanted them with His form and qualities (svarūpa), and 2. He enchanted them with His activities others have no power to perform (duṣkara-kriyā). In this verse these two ways of enchantment are both described. Lord Kṛṣṇa's enchanting the gopīs is also described in these words of Śrīmad-Bhāgavatam (10.31.8):

madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayaḥ naḥ

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your

lips."***

In this verse the word "madhurayā" means {sy 168}with the sweetness of Your form", "valgu-vākyayā" means "with the sweetness of Your words", and {sy 168}budha-manojñayā" means "which charm the hearts of the intelligent". In this way Lord Kṛṣṇa's sweetness is manifest. Lord Kṛṣṇa's enchanting the gopīs is also described in these words of Śrīmad-Bhāgavatam (10.31.10):

prahasitaṁ priya-prema-vīkṣaṇaṁ
viharaṇaṁ ca te dhyāna-maṅgalaṁ
rahasi saṁvido yā hṛdi sprśaḥ
kuhaka no manaḥ kṣobhayanti hi

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."***

In this verse the word "saṁvidaḥ" means {sy 168}joking words".

Lord Kṛṣṇa's enchanting the gopīs is also described in these words of Śrīmad-Bhāgavatam (10.31.12):

dina-parikṣaye nīla-kuntalair
vanaruhānanaṁ bibhrad āvṛtam
ghana-ajasvalaṁ darśayan muhur
manasi naḥ smaram vira yacchasi

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."***

In this verse the word "muhuh" means "again and again". Lord Kṛṣṇa's enchanting the gopīs is also described in these words of Śrīmad-Bhāgavatam (10.31.16-17):

pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutagataḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.***

rahasi saṁvidam hṛc-chayodayam
prahasitānanam prema-vīkṣaṇam
brhad-urāḥ śriyo vīkṣya dhāma te
muhur ati-sprhā muhyate manaḥ

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling lace, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.***

In these verses the words "gati-vidas tavodgīta-mohitāḥ" mean "You played on Your flute, a flute that well knows how to bring us under its spell". These verses were spoken by the gopīs to the Supreme Personality of Godhead, who at that moment was not visible before them.

Lord Kṛṣṇa's enchanting the gopīs in the stage of pūrva-rāga (beginning of love) is described in these words of Skanda Purāṇa, Revā-khaṇḍa, Tulasī-stava:

gavāṁ hitāya tulasī
gopīnāṁ rati-hetave
vṛndāvane tvam vāpitā
sevita viṣṇunā svayam

"To bring auspiciousness to the cows, as well as to make the gopīs fall in love with Him, Lord Viṣṇu personally plants You in Vṛndāvana and serves you, O Goddess Tulasī."

Lord Kṛṣṇa's enchanting the gopīs while directly enjoying pastimes with them is described in these words of Śrīmad-Bhāgavatam (10.29.42):

iti viklavitaṁ tāsāṁ. . .

"Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."***

In this verse the word "prahasya" (smiling) describes how Lord Kṛṣṇa enchanted the gopīs.

Lord Kṛṣṇa enchanting the gopīs as He enjoyed pastimes with them is again described in these words of Śrīmad-Bhāgavatam (10.29.43, 44, and 46):

tābhiḥ sametābhir udāra-ceṣṭitaḥ. . .
. . .udāra-hāsa-dvija-kunda-dīdhatih

"Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.***

upagīyamānaḥ. . .udgāyan

"As the gopīs sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Varjayantī garland, beautifying the Vṛndāvana forest.***

bāhu-prasāra. . .

"Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes.***

In this way is described Lord Kṛṣṇa's quality of making the gopīs fall in love with Him.

Now will be considered Lord Kṛṣṇa's quality of controlled by His devotees' love (prema-vaśyatva). This quality is of two kinds: 1. being controlled by the love of devotees other than His beloveds

(premāntareṇa), and 2. being controlled by the love of His beloveds (preyasī-premṇā). The first of these (being controlled by the love of devotees other than His beloveds) is seen in these words of Śrīmad-Bhāgavatam (10.35.20):

narma-daḥ praṇayiṇām vijahāra

"O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

Now the second of these (being controlled by the love of His beloveds) will be considered. This quality when manifested in the stage of pūrva-rāga is seen in these words of Śrīmad-Bhāgavatam (10.53.2):

tathāham api tac-citto
nidrām ca na labhe niśi

"Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night."***

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead to Rukmiṇī's messenger.

Anucchedas 296 and 297

Lord Kṛṣṇa's being controlled by the love of His beloveds in the stage of pūrva-rāga is also seen in these words of Śrīmad-Bhāgavatam (10.29.1):

bhagavān api tā rātrīḥ
śāradotphulla-mallikāḥ
vīkṣya rantuṁ manaś cakre
yoga-māyām upāśritāḥ

"Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."***

In this verse the word "yoga-māyām upāśritāḥ" means "taking shelter of yoga-māyā, which fulfills the numberless desires of numberless gopīs."

Lord Kṛṣṇa's being controlled by the love of His beloveds as He directly enjoys pastimes with them is seen in these words of Śrīmad-Bhāgavatam (10.29.42):

iti viklavitaṁ tāsām
śrutvā yogeśvareśvaraḥ
prahasya sa-dayaṁ gopīr
ātmārāmo py arīramat

"Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."***

In this verse the word "viklavitaṁ" means {sy 168}the gs' appeals of

love", "sadayam" means {sy 168}merciful because He was controlled by their love", {sy 168}ātmārāmo 'pi" means "even though He was self-satisfied, He could see the great virtue of their love for Him". The word "ātmārāma" (self-satisfied is also seen in these words of Śrīmad-Bhāgavatam (1.7.10):

ātmārāmāś ca munayaḥ . .
. . .ittham-bhūta-guṇo hariḥ

"All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

The two verses Śrīmad-Bhāgavatam 10.29.1 and 10.29.42 were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 298 and 299

Lord Kṛṣṇa's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of Śrīmad-Bhāgavatam (10.33.23):

reme svayaṁ sva-ratir atra gajendra-līlaḥ

"My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the

elephants."***

In this verse the word "sva-ratiḥ" means {sy 168} Lord Kṛṣṇa who loved (rati) the gopīs (sva)". Lord Kṛṣṇa's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of Śrīmad-Bhāgavatam (10.33.20):

tāsāṁ rati-vihāreṇa

"Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand."***

This pastime is also seen in these words of Viṣṇu Purāṇa (5.13.54):

gopī-kapola-saṁśleṣa. . .

"Lord Kṛṣṇa wiped the gopīs' cheeks."

Lord Kṛṣṇa's pastimes with the gopīs are also seen in these words of Śrīmad-Bhāgavatam (10.33.16):

evam pariṣvaṅga-karābhimarśa-
snigdhekṣaṇoddama-vilasa-hasaiḥ
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramaḥ

"In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them

as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection."***

Here the word "rameśa" means "the controller of Goddess Lakṣmī". This verse says: "by embracing them, caressing them and glancing lovingly at them, Lord Kṛṣṇa enjoyed pastimes with the gopīs". In this way Lord Kṛṣṇa was controlled by the gopīs' love. Here is given the example of a child playing with his reflection. As a child plays with his reflection, so Lord Kṛṣṇa enjoyed pastimes beginning with singing and dancing with the gopīs. In this activities it is seen that Lord Kṛṣṇa and the gopīs were deeply attached to each other.

Anuccheda 300

Then it is said in Śrīmad-Bhāgavatam (10.33.25):

evam śaśāṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ

"Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

In this verse the word "evam" means "as was previously described", "anuratābalā-gaṇaḥ" means {sy 168}the gopīs who loved Kṛṣṇa eternally", "saḥ" means "Śrī Kṛṣṇacandra", "ātmany avaruddha-saurataḥ" means "whose thoughts were filled with flirting and various amorous pastimes", "satya-kāmaḥ" means {sy 168}whose love is never wrong", "śarat-kāvya-

kathā-rasāśrayāḥ" means "nectar poems in relation to autumn", "sarvāḥ" means "them all", and "siṣeve" means "He utilized". The word "śarat" here may also mean "for an entire year". The word {sy 168}śaśāṅkāṁśu-virājitā" (moonlit nights) further describes this pastime. The Lord's amorous pastimes are also seen in the following words of Śrīmad-Bhāgavatam (10.60.58):

evam saurata-samlāpaiḥ. . .

"And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society."***

This verse describes Lord Kṛṣṇa's pastimes of joking with Rukmiṇī. The word "saurata" here has the same meaning it had in Śrīmad-Bhāgavatam 10.33.25. Śrīmad-Bhāgavatam 10.33.25 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 301

In the matter of His relationship with the gopīs Lord Kṛṣṇa Himself declares in Śrīmad-Bhāgavatam (10.32.22):

na pāraye 'ham. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*

Lord Kṛṣṇa's separation from the gopīs when He went to live in a faraway place is described in these words of Śrīmad-Bhāgavatam (10.46.1-4):

vṛṣṇīnām pravaro mantrī
kṛṣṇasya dayitaḥ sakhā
śiṣyo bṛhaspateḥ sākṣād
uddhavo buddhi-sattamaḥ

"The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa, and a direct disciple of Bṛhaspati.***

tam āha bhagavān preṣṭham
bhaktam ekāntinam kvacit
gṛhītvā pāṇinā pāṇim
prapannārti-haro hariḥ

"The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.***

gacchoddhava vrajaṁ saumya
pitror nau prītim āvaha
gopīnām mad-viyogādhiṁ
mat-sandēśair vimocaya

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopīs, suffering in separation from Me, by

giving them My message.***

tā man-manaskā mat-prāṇā
mad-arthe tyakta-daihikāḥ

"The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies."***

This pastime is also described in the Skanda Purāṇa, Prahāda-saṁhitā, Dvārakā-māhātmya, where Śrīmān Uddhava tells the gopīs:

bhagavān api dāśarhaḥ
kandarpa-śara-pīḍitaḥ
na bhuṅkte na śvapiti ca
cintayan vo hy ahar-niśam

"Wounded by Kāmadeva's arrow, Lord Kṛṣṇa thinks of you gopīs day and night. He neither eats nor sleeps."

Most of the princesses married by Lord Kṛṣṇa had previously been gopīs in Vraja. As time passed in separation from Kṛṣṇa, they became those princesses to save themselves from committing suicide in despair. This is described in the following words of Padma Purāṇa:

kaiśora gopa-kanyās tā
yauvane rāja-kanyakāḥ

"The girls who in the beginning of their youth had been gopīs at the later stage of their youth became princesses."

That the Lord's beloveds are inclined to commit suicide rather than live without Lord Kṛṣṇa is seen in these words spoken by Queen Rukmiṇī in Śrīmad-Bhāgavatam (10.52.43):

yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛṣṇān śata-janmabhiḥ syāt

"O lotus-eyed one, if I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy."***

Anuccheda 302

Amongst the uddīpanas is Lord Kṛṣṇa's caste status. Lord Kṛṣṇa's caste as a gopa is described in these words of Śrīmad-Bhāgavatam (10.35.14):

vividha-gopa-caraṇeṣu vidagdho
veṇu-vādyā urudhā. . .

"O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopīs of Vraja.

Anuccheda 303

Lord Kṛṣṇa's caste as one of the Yādavas, a kṣatriya, is seen in these words of Śrīmad-Bhāgavatam (10.90.20):

megha śrīmāṁs tvam asi dayito yādavendrasya nūnam. . .

"O revered cloud, you are indeed dear to the chief of the Yadus, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!"***

The meaning of this verse is clear. This verse was spoken by the Lord's queens.

Anuccheda 304

Now Lord Kṛṣṇa's activities (kriyā) will be considered. The Lord's activities are of two kinds: 1. bhāva-sambandhinī (activities of love), and 2. svābhāvika-vinodamaya (pastimes that come from His own nature). The first of these two kinds of activities (activities of love) is described in these words of Śrīmad-Bhāgavatam (10.29.4):

niśamya gītaṁ tad anaṅga-vardhanam. . .

"When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 305

The second of these two kinds of activities (pastimes that come from His own nature) is described in these words of Śrīmad-Bhāgavatam (10.35.2):

vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopīs of Vraja.

Anuccheda 306

These activities are also seen in the following words of Śrīmad-Bhāgavatam (10.35.14):

vividha-gopa-caraṇeṣu. . .

"O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

Now the Lord's paraphernalia (dravya) will be considered. Amongst them are the Lord's beloveds, who are described in these words of Śrīmad-Bhāgavatam (10.22.6):

uṣasy utthāya gotraiḥ svair
anyonyābaddha-bāhavaḥ
kṛṣṇam uccair jagur yāntyah
kālindiyām snātum anvaham

"Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath."***

In this verse the word "gotraiḥ" means {sy 168}in various groups". This verse was spoken by Śrīla Śukadeva Gosvāmī.

The Lord's beloveds are also described in these words of Śrīmad-Bhāgavatam (10.21.3):

tad vraja-striya āśrutya. . . sva-sakhībhyo 'nvavarṇayan

"When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends."***

The Lord's personal associates (parikara) are described in these words of Śrīmad-Bhāgavatam (10.47.1):

taṁ vīkṣya kṛṣṇānucaram vraja-striyaḥ. . .

"The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. 'Who is this handsome man?', the gopīs asked. 'Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!' Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 308 and 309

Lord Kṛṣṇa's ornaments (maṇḍana) are described in these words of Śrīmad-Bhāgavatam (10.21.17):

pūrṇāḥ pulindya urugāya-padābja-rāga-śrī-kuṅkumena dayitā. . .

"The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."***

Lord Kṛṣṇa's flute is described in these words of Śrīmad-Bhāgavatam (10.21.9):

gopyaḥ kim ācarad ayam kuśalam sma veṇuḥ. . .

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

The auspicious marks on Lord Kṛṣṇa's feet are described in these words of Śrīmad-Bhāgavatam (10.30.25):

padāni vyaktam etāni
nanda-sūnor mahātmanaḥ

"The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja."***

The dust from Lord Kṛṣṇa's feet is described in these words of Śrīmad-Bhāgavatam (10.30.29):

dhanyā aho amī alyo
govindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī
dadhur mūrdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions."***

This kind of ecstatic love (prema) for Lord Kṛṣṇa is the most exalted (utkarṣa) love. Love mixed with awareness of Lord Kṛṣṇa's power and opulence (aiśvarya-jñāna) is not the most exalted. This most exalted love enables one to directly see the most exalted object (viṣaya) of love. Mahārāja Bharata, who had fallen in love with a deer, praised the earth's good fortune for having been touched by the deer's hoofs. He said in Śrīmad-Bhāgavatam (3.8.23):

kiṁ vā are ācaritaṁ tapas tapasvinyānaya yad iyam avaniḥ. . .

"O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious, and soft are impressed on the surface of this most fortunate planet."*

In a similar way the earth is also praised in these words of Śrīmad-Bhāgavatam (10.30.10):

kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi
apy aṅghri-sambhava urukrama-vikramād vā
aho varaha-vapuṣaḥ parirambhaneṇa

"O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?"***

In the first half of this verse the glory of Lord Kṛṣṇa's sweetness is described. In the second half of this verse the lesser nature of the sweetness present in the Lord's other forms is described. In this verse the word "api" means {sy 168}whether?" This verse asks: "Did you attain this ecstatic joy from the touch of the Lord's feet when the Lord stepped upon you in His form of the dwarf Varāhadeva?" Here the word "aho" is used to introduce a different idea, the idea expressed in these words: "Did you attain this ecstatic joy from the touch of the Lord's feet when He embraced you in His form of the boar Vāmanadeva?" The implied

answer to these two rhetorical questions is: "Certainly not. Certainly not." An obscure definition of the word "api" is "butter". Interpreted in this way, the passage becomes: "filled with bliss by the touch of the Lord's feet, the earth became soft like butter". This verse was spoken by the gopīs.

Anuccheda 313

The marks left by the Lord's nails is described in these words of Śrīmad-Bhāgavatam (10.30.13):

pr̥cchatemā latā bāhūn. . .

"Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin."***

Also included here are Vṛndāvana forest, the Yamunā, and other places of Lord Kṛṣṇa's pastimes. Now the different times of Lord Kṛṣṇa's rāsa-dance festival and other pastimes will be considered. The tiem of the rāsa-dance pastime is described in these words of Śrīmad-Bhāgavatam (10.47.43):

tāḥ kiṁ niśāḥ smarati yāsu. . .

"Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells."***

The meaning of this verse is clear this verse was spoken by the gopīs.

Anuccheda 314

Thus the Lord's transcendental qualities and other features are included among the uddīpanas. Because the Lord's beloveds are diligently engaged in His service, the qualities of the Lord's beloveds are also included among the uddīpanas. Thus the Lord's qualities and His beloveds' qualities are both included among the uddīpanas. Now the anubhāvas will be considered. Examples of the anubhāvas for Kujā and other like beloveds of the Lord are seen in these words of Śrīmad-Bhāgavatam (10.48.5):

sā majjanālepa-dukūla-bhūṣaṇa-
srag-gandha-tāmbūla-sudhāsavādibhiḥ
prasādhitātmopasasāra mādham

"Trivakrā (Kujā) prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands, and perfume, and also by chewing betelnut, drinking fragrant liquor, and so on. She then approached Lord Mādhava with shy, playful smiles and coquettish glances."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 315

Examples of the anubhāvas for Lord Kṛṣṇa's queens are seen in these words of Śrīmad-Bhāgavatam (10.59.44-45):

ittham ramā-patim avāpya. . .

"Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.***

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.***

Examples of anubhāvas for the goddesslike gopīs of Vraja are seen in these words of Śrīmad-Bhāgavatam (10.47.61):

āsām aho. . .yā dustyajam

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their feet.***

Examples of anubhāvas for the gopīs are also seen in these words of Śrīmad-Bhāgavatam (10.15.42-43):

taṁ gorajas-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇuṁ kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ

"Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him.***

pītvā mukunda-mukha-saragham akṣi-bhṛṅgais
tāpaṁ jahur viraha jaṁ vraja-yoṣito 'hni
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ
savriḍa-hasa-vinayam yad apanga-moksam

"With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord-glances filled with bashfulness, laughter and submission-and Srī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.****

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 316 and 317

The anubhāvas of the Lord's beloveds are of four kinds: 1. udbhāsvara (bodily luster), 2. sāttvika (nature), 3. alaṅkāra (ornaments), and 4. vācika (speech). The udbhāsvara-anubhāvas are described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 63:

nīvy-uttarīya-dhammilla-
sramsanaṁ gātra-moṭanam
jṛmbhā ghrāṇasya phullatvaṁ
niśvāsādyāś ca te matāḥ

"Included amongst the udbhāsvaras are: 1. loosening of the tight belt, 2. loosening of the bodice, 3. loosening of the braids, 4. crushing of the limbs, 5. yawning, 6. expansion of the nostrils, and 7. sighing."

The udbhāsvara-anubhāvas are also described in these words of Śrīmad-Bhāgavatam (10.33.17):

tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā
nāñjaḥ prativyoḍhum alaṁ vraja-striyo
visrasta-malābharaṇāḥ kurūdvaha

"Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

The sāttvika-anubhāvas are described in these words of Śrīmad-Bhāgavatam (10.33.11):

tatraikāmsa-gataṁ bāhum
kṛṣṇasyotpala-saurabham
candanāliptam āghrāya
hr̥ṣṭa-romā cucumba ha

"Upon the shoulder of one gopī Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopī relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."***

The meaning of these verses is clear. The two Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 318

The alaṅkāra-anubhāvas are 20 in number. Of these the three manifested on the bodily limbs (aṅgaja) are: 1. bhāva, 2. hāva, and 3. helā. The seven manifested without any effort (ayatnaja) include: 1. śobhā, 2. mādhyā, 3. prāgalbhya, 4. audārya, 5. dhairya (the remaining two are kānti and dīpti). The ten manifested from the lover's own nature are: 1. līlā, 2. vilāsa, 3. vicchitti, 4. kilakiñcita, 5. vibhrama, 6. vibboka, 7. lalita, 8. kuṭṭamita, 9. moṭṭayita, and 10. vikṛta. Bhāva is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 6:

nirvikārātmake citte
bhāvaḥ prathama-vikriyā

"The first stage of anubhāva is called bhāva. In that stage the external ecstatic symptoms are absent."

Bhāva is seen in these words of Śrīmad-Bhāgavatam (10.29.34):

cittaṁ sukhena bhavatāpahṛtaṁ gr̥heṣu. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 319

Hāva is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 9:

grīva-recaka-samyukto
bhrū-netrādi-vikāsa-kṛt
bhāvād īṣat-prakāśo yaḥ
sa hāva iti kathyate

"When there is a slight manifestation of ecstatic symptoms, when the neck becomes titled, and the eyebrows, eyes, and other bodily features blossom with happiness, that stage is called hāva."

Hāva is seen in the following words spoken by Queen Lakṣmaṇā describing her svayamvara (Śrīmad-Bhāgavatam 10.83.29):

unnīya vaktram uru-kuntala-kuṇḍala-tviḍ-
gaṇḍa-sthalaṁ śīśira-hāsa-kaṭākṣa-mokṣaiḥ
rājñō nirīkṣya paritaḥ śanakair murārer
amse 'nurakta-hṛdayā nidadhe sva-mālām

"I lifted my face, which was encircled by abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart."***

Had this passage been in prose, the order of the words would have been: "vaktram unnīya rājñāḥ parito nirīkṣya śīśira-hāsa-kaṭākṣa-mokṣair murārer amse mālām śanakair nidadhe." Here the word "śanakaiḥ" (slowly) shows that her neck was, for a moment, tilted out of shyness. This is an example of tilting the neck (grīva-recaka) a manifestation of hāva. This verse was spoken by Queen Lakṣmaṇā.

Anucchedas 320 and 321

Helā is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 11:

hāva eva bhaved dhelā
vyaktaḥ śṛṅgāra-sūcakaḥ

"After hāva is the stage helā, which is the harbinger of amorous pastimes."

Śobhā is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 13:

sā śobhā rūpa-bhogādyair
yat syād aṅga-vibhūṣaṇam

"In the state called śobhā the body is decorated with various symptoms of conjugal enjoyment."

Śobhā is seen in these words of Śrīmad-Bhāgavatam (10.33.20):

tāsāṁ rati-vihāreṇa. . .

"Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand."***

Śobhā is also seen in these words of Śrīmad-Bhāgavatam (10.33.21-22):

gopyaḥ sphurat-puraṭa-kuṇḍala. . .

"The gopīs honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes."***

"Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermillion by the kuṅkuma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the

water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field."***

Mādhurya is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 17:

mādhuryaṁ nāma ceṣṭānām
sarvāvasthāsu cārutā

"When all activities are naturally charming and graceful, that is called mādhurya."

Mādhurya is seen in these words of Śrīmad-Bhāgavatam (10.33.10):

kācid rāsa-parīśrāntā
pārśva-sthasya gadā-bhrtah
jagrāha bāhunā skandham
ślathad-valaya-mallikā

"When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Prāgalbhya is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 19:

niḥśaṅkatvaṁ prayogeṣu
budhair uktā pragalbhatā

"Complete lack of shyness in the course of amorous pastimes is called prāgalbhya by the wise."

Prāgalbhya is seen in these words of Śrīmad-Bhāgavatam (10.33.11):

tatraikāṁsa-gataṁ bāhum. . .

"Upon the shoulder of one gopī Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopī relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."***

Audārya is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 20:

audāryaṁ vinayaṁ prāhuḥ
sarvāvasthā-gataṁ budhāḥ

"When one is always humble in all situations, this quality is called audārya by the wise."

Audārya is seen in these words of Śrīmad-Bhāgavatam (10.30.40):

hā nātha ramaṇa preṣṭha. . .

"O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"***

The meaning of this verse is clear. This verse was spoken by Śrī Rādhā Herself.

Anuccheda 323

Audārya is also seen in these words of Śrīmad-Bhāgavatam (10.47.21):

api bata madhu-puryām. . .

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"***

Dhairya is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 23:

sthīrā cittonnatir yā tu
tad dhairyam iti kīrtiyate

"When the mind is very steady, that state is called dhairya."

Dhairya is seen in these words of Śrīmad-Bhāgavatam (10.47.17):

mṛgayur iva kapīndram. . .dustyajas tat-kathārthaḥ

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

The meaning of this verse is clear. This verse was spoken by Śrī Rādhā Herself.

Anucchedas 324 and 325

Kānti and Dīpti are described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Texts 14 and 15:

śobhaiva kāntir ākhyātā
manmathāpyayanojjvalā

"When beauty increases amorous desire, this stage is called kānti."

kāntir eva vayo-bhoga-
deśa-kāla-guṇādibhiḥ
uddīpitāti-vistāraṁ

prāptā ced dīptir ucyate

"If beauty is greatly increased by youthfulness, amorous enjoyment, place, time, various qualities, or other things, that condition of increased beauty is called dīpti."

Līlā is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 24:

priyānukaraṇam līlā
ramyair veśa-kriyādibhiḥ

"Līlā is the imitation of the charming apperance, activities, or other things of the beloved."

Līlā is seen in these words of Śrīmad-Bhāgavatam (10.30.1-2):

antarhite bhagavati. . .

"When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."***

gatyānurāga-smita. . .

"As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā,

the gopīs began acting out His various transcendental pastimes."***

The pastimes the gopīs had enjoyed with Kṛṣṇa are seen in these words of Śrīmad-Bhāgavatam (10.29.46):

bāhu-prasāra. . .

"Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes."***

As the gopīs imitated Lord Kṛṣṇa's pastimes in their ecstasy of līlā-anubhāva, they acted as if they were not different from Lord Kṛṣṇa. This is seen in the following words of Śrīmad-Bhāgavatam (10.30.3):

gati-smita-prekṣaṇa-bhāsaṇādiṣu. . .

"Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, 'I am Kṛṣṇa!' "***

As they imitated Lord Kṛṣṇa's pastimes, the gopīs' original nature became concealed. This is seen in the following words of Śrīmad-Bhāgavatam (10.30.20):

yatanty unnidadhe 'mbaram

" 'Don't be afraid of the wind and rain,' said one gopī. 'I will save you.' And with that she lifted her shawl above her head."***

Overcome with ecstatic love, the gopīs passed the time in this way, imitating Lord Kṛṣṇa's pastimes. However, they did not imitate all of Lord Kṛṣṇa's pastimes. They imitated His childhood pastimes and some other pastimes, but they did not imitate His pastimes in śṛṅgara-rasa. The gopīs imitated Lord Kṛṣṇa's pastimes with Putana and other enemies and they also imitated Lord Kṛṣṇa's pastimes with His mother and His other loving associates. To increase their love for Lord Kṛṣṇa, they passed the time in separation from Him by artificially acting out His pastimes. They did not believe that they were truly Lord Kṛṣṇa. Here some philosophers say: "When they were remembering the pastime of killing Pūtanā, some gopīs played the role of Pūtanā. Even though it was only play-acting, the other gopīs became fearful for child Kṛṣṇa's welfare. Even in the ordinary affairs of this world an expert actor playing the role of a ferocious tiger may bring a moment's fear to his audience. In this way, by feeling fear for Lord Kṛṣṇa's safety in the course of this play-acting, the gopīs felt their love for Lord Kṛṣṇa increase. Also, the gopī playing the role of Pūtanā did not feel hatred for Lord Kṛṣṇa. In these pastimes of play-acting the gopīs always felt love for Lord Kṛṣṇa. In these pastimes the gopīs also assumed the role of Mother Yaśodā. An example of this is seen in these words of Śrīmad-Bhāgavatam (10.30.23):

baddhānyayā srajā kācit. . .

"One gopī tied up her slender companion with a flower garland and said, 'Now I will bind this boy who has broken the butter pots and stolen the butter.' The second gopī then covered her face and beautiful eyes, pretending to be afraid."***

In this way they meditated on Lord Kṛṣṇa's Dāmodara pastimes, pastimes described in these words of Śrīmad-Bhāgavatam (1.8.31):

vaktraṁ ninīya bhaya-bhāvanayā sthitasya. . .

"My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."*

In these words child Kṛṣṇa's fear of Mother Yaśodā is described. The gopīs imitated this pastime and Lord Kṛṣṇa's other childhood pastimes. One gopī, playing the part of Mother Yaśodā, tied up another gopī, who was playing the part of child Kṛṣṇa. As was said before, in the course of these pastimes of play-acting the gopīs always felt love for Lord Kṛṣṇa. In these pastimes the gopīs always took shelter of their natural love for Lord Kṛṣṇa. Even though one gopī played the role of Mother Yaśodā and another gopī played the role of child Kṛṣṇa, their original love for Lord Kṛṣṇa in śṛṅgāra-rasa remained unchanged. Śrīmad-Bhāgavatam 10.30.3 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 326

Vilāsa-anubhāva is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 27:

gati-sthānāsanādīnām
mukha-netrādi-karmaṇām
tat-kālikam tu vaiśiṣṭyam
vilāsaḥ priya-saṅgajam

"The graceful gestures of the face, eyes, and other parts of the body while walking, sitting, standing, and enjoying various pastimes with the beloved Lord Kṛṣṇa are called vilāsa."

Vilāsa is seen in these words of Śrīmad-Bhāgavatam (10.32.3):

taṁ vilokyāgataṁ preṣṭhaṁ
prīty-utphulla-dṛśo 'balāḥ

"When the gopīs saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 327

Kila-kiñcita is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 39:

garvābhilāṣa-rudita-
smitāsūya-bhaya-krudham
saṅkarī-karaṇaṁ harṣād
ucyate kila-kiñcitam

"Pride, ambition, weeping, smiling, envy, fear, and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva."*

Kila-kiñcita is seen in these words of Śrīmad-Bhāgavatam (10.22.12-15):

tasya tat kṣvelitaṁ dṛṣṭvā
gopyaḥ prema-pariplutāḥ. . .

"Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.***

evam bruvati govinde. . .

"As Śrī Govinda spoke to the gopīs in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.***

mānayaṁ bhoḥ kṛthāḥ. . .

"Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.***

śyāmasundara te dāsyāḥ. . .

"O Śyāmasundara, we are Your maidservants and must do

whatever You say. But give us back our clothing. We know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!"***

The meaning of these verses is clear. These Śrīmad-Bhāgavatam verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 328

Vibhrama is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 34:

Śrīmad-Bhāgavatam (10.22.15):

vallabha-prāpti-velāyām
madanāveśa-sambhramāt
vibhramo hāra-mālyādi-
bhūṣā-sthāna-viparyayaḥ

"Hastily preparing to meet her lover, the bewildered heroine may place her necklace, flower-garland, and other ornaments in the wrong places. This is called vibhrama."

Vibhrama is seen in these words of Śrīmad-Bhāgavatam (10.29.7):

vyatyasta-vastrābharaṇāḥ
kāścit kṛṣṇāntikaṁ yayuḥ

"Though their clothes and ornaments were in complete disarray, the gs rushed off to Kṛṣṇa."***

Vibboka is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 47:

iṣṭe 'pi garva-mānābhyām
vibbokaḥ syād anādaraḥ

"Even though pleased by Lord Kṛṣṇa's gift, the heroine may angrily and proudly pretend to dislike it. This is called vibboka."

Vibboka is seen in these words of Śrīmad-Bhāgavatam (10.32.6):

ekā bhru-kuṭīm ābadhya. . .

"One gopī, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances."***

Lalita is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 51:

vinyāsa-bhaṅgir aṅgānām
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam

"Playful, enchanting movements of the eyebrows, and graceful, delicate movements of the limbs are called lalita."

In this way these features of ecstatic love should be understood.

Śrīmad-Bhāgavatam 10.29.7 quoted in this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 329

Moṭṭāyita is described in these words of Ujjvala-nīlamanī, Anubhāva-prakaraṇa, Text 42:

kānta-smaraṇa-vārtātau
hṛdi tad-bhāva-bhāvataḥ
prākāṣyam abhilāṣasya
moṭṭāyitam udīryate

"When the heroine remembers or hears about her lover, Kṛṣṇa, love for Him is aroused in her heart, and she hankers for His association. This is called moṭṭāyita "

Moṭṭāyita is seen in these words of Śrīmad-Bhāgavatam (10.21.12):

kṛṣṇaṁ nirīkṣya vanitotsava. . .

"Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

Vikṛta is described in these words of Ujjvala-nīlamanī, Anubhāva-prakaraṇa, Text 53:

hrī-mānerṣyādibhir yatra
nocyate sva-vikāsitam
vyajyate ceṣṭayaivedaṁ
vikṛtaṁ tad vidur budhāḥ

"When shyness, anger, and jealousy are not openly expressed in words, but displayed only by action, that is known as vikṛta by the wise."

Vikṛta is seen in these words of Śrīmad-Bhāgavatam (10.22.23):

paridhāya sva-vāsāṁsi
preṣṭha-saṅgama-sajjitāḥ
gṛhīta-cittā no celus
tasmin lajjāyitekṣanāḥ

"The gopīs were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 330

Vicchitti is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 30:

ākalpa-kalpanālpāpi

vicchittiḥ kānti-poṣa-kṛt

"Vicchitti is beautifuying the body with various ornaments."

Kuṭṭamita is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 44:

sthanādharādi-grahaṇe
hṛt-prītāv api sambhramāt
bahiḥ krodho vyathitavat
proktaṁ kuṭṭamitaṁ budhaiḥ

"When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita."*

In this way vicchitti and kuṭṭamita are described. The vacika-anubhavas (anubhavas of speech) will now be considered. Amongst them Alāpa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 73:

cāti-priyoktir ālāpaḥ

"Very affectionate words are called ālāpa."

Alāpa is seen in these words of Śrīmad-Bhāgavatam (10.29.40):

kā stry aṅga te kala-padāyata-veṇu-gīta-sammohita. . .

"Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 331

Vilāpa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 75:

vilāpo duḥkha-jam vacaḥ

"Vilāpa means 'words born of suffering'."

Vilāpa is seen in these words of Śrīmad-Bhāgavatam (10.47.47):

param saukhyam hi nairasyam. . .

"Indeed, the greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Samlāpa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 77:

ukti-pratyukti-mad vākyam
samlāpa iti kīrtyate

"Conversation is called samlāpa."

Samlāpa is seen in the conversation recounted in Śrīmad-Bhāgavatam 10.29.18-41.

In this conversation Lord Kṛṣṇa has two purposes: 1. to request the association of the contrary gopīs charmed by His flute music and other pastimes and qualities, and 2. as a joke, and also to test their love, to reject the company of the gopīs, who had come to Him in the forest to attain His association. Here the words of the gopīs also have two purposes: 1. To reject Lord Kṛṣṇa's request that they return home, and 2. with words filled with yearning to beg His company. Because Lord Kṛṣṇa and the gopīs are equally expert in the art of graceful conversation, the rasa of their pastimes is nourished by these talks between them. In the beginning of this conversation (Śrīmad-Bhāgavatam 10.29.18) Lord Kṛṣṇa affirms that He and the gopīs are equal. Then He tells them in Śrīmad-Bhāgavatam (10.29.

rajany eṣā. . .

"This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper

place for women."***

These words, however, have a second, a hidden meaning. By interpreting the words in a different way this verse comes to mean: "O girls, somehow you have met Me here. Please do not now return to Vraja, for this night is quite frightening. Therefore you girls should not leave this place. Instead, you should stay here with Me, your hero." By speaking the word {sy 168}su-madhyamāḥ" (O slender-waisted girls) Lord Kṛṣṇa hints that He would become very unhappy if the gopīs left Him and returned to Vraja. Then Lord Kṛṣṇa tells them: "As long as you stay with Me you need not fear your relatives. He says in Śrīmad-Bhāgavatam (10.29.20):

mātarah. . .

"Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members."***

The hidden meaning of this verse is: "Your mothers and other relatives did not see you tonight. Therefore they are now searching for you. However, they will not be able to come here to this place." The word "putrāḥ" (sons) in this verse means either "the sons of your brothers-in-law" or "the sons of your co-wives". Then Lord Kṛṣṇa tries to enliven the gopīs by showing them the beauties of His personal forest-garden. He tells them in Śrīmad-Bhāgavatam (10.29.21-22):

dṛṣṭam vanam. . . tad yāta. . .

"Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from

the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves."***

The hidden meaning of this verse is: "The forest is very fearful. Therefore please do not be eager to go to Vraja so soon." Or these words may also be interpreted to mean: {sy 168}Please don't leave now." They may also be interpreted to mean: "Please don't faithfully serve your husbands." Here the word "satīḥ" means "O best of girls". {sy 168}Vatsā mā krandanti" may mean "the calves are not crying", "mā pāyayata" may mean "don't feed them milk", "mā duhyata" may mean "don't feed them with cow's milk". Here Lord Kṛṣṇa hints: "If you truly love me, then please don't ignore My request." Then Lord Kṛṣṇa places this logical argument before the gopīs (Śrīmad-Bhāgavatam 10.29.23):

atha vā. . .

"On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me."***

Here the word "mayi" is the same as mama". In this verse Lord Kṛṣṇa argues: "If all living entities naturally love Me, then beautiful girls may also love Me, thinking of Me as their beloved." Here someone may protest: {sy 168}But is not wrong for women to renounce the vow of faithfully serving their husbands?" To answer this protest Lord Kṛṣṇa tells the gopīs (Śrīmad-Bhāgavatam 10.29.24):

bhartuḥ śuśrūṣaṇam. . .

"The highest religious duty for a woman is to sincerely serve her

husband, behave well toward her husband's family and take good care of her children."***

Here Lord Kṛṣṇa declares: "The highest religious duty for a woman is to sincerely serve her husband." However, Lord Kṛṣṇa implies here: "But you girls have never been married to your so-called husbands. Your marriage to them is only an imagination, a myth. Therefore you do no wrong to abandon these mythical husbands. You may think these persons are your husbands. Still, the words of the Smṛti-śāstra affirm that you may indeed abandon the vow of serving such mythical husbands." Then Lord Kṛṣṇa tells the gopīs (Śrīmad-Bhāgavatam 10.29.25):

duḥśīlo durbhago vṛddhaḥ . .

"Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor."***

Here Lord Kṛṣṇa declares: "A woman should never abandon a husband who has not fallen." Here the hidden meaning of "fallen" is "envious". In this sense Lord Kṛṣṇa considers the gopīs' mythical husbands to be envious of Him, and therefore fallen. Thinking that the gopīs might consider their husbands not fallen and therefore stay with them, with these tricky words changing the original meaning of the Smṛti-śāstra's words, Lord Kṛṣṇa denies that the gopīs have any responsibility to serve their so-called husbands. Then Lord Kṛṣṇa tells the gopīs (Śrīmad-Bhāgavatam 10.29.26):

asvargyam . .

"For a woman from a respectable family, petty adulterous affairs

are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear."***

The hidden meaning of these words is: "A woman who stays near (upa) her husband (pati) (aupapatyam) will not enter heaven."

Thinking, "the gopīs may worry that it will be very difficult to attain love for Me", Lord Kṛṣṇa tells them: {sy 168}Please do not turn away from Me." He tells them (Śrīmad-Bhāgavatam 10.29.27):

śravaṇāt. . .

"Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes."***

Here Lord Kṛṣṇa says: "Transcendental love for Me arises by the devotional processes that begin with hearing about Me. The same result is not achieved by mere physical proximity. So please enter this forest grove, which is just like your own homes." That is the hidden meaning of Lord Kṛṣṇa's request here. The other, original, meaning is well-known in this world. In this way, in these verses, with many joking words Lord Kṛṣṇa refutes the idea that the gopīs actions are in any way improper. The condition the gopīs attained after hearing these words of Lord Kṛṣṇa is described in these words of Śrīmad-Bhāgavatam (10.29.28-30):

iti vipriyam ākarṇya. . .

"Hearing these unpleasant words spoken by Govinda, the gopīs became morose. Their great hopes were frustrated and they felt insurmountable anxiety."***

"Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopīs scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjāla and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.***

"Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.***

These verses show that the gopīs did not understand the second, hidden, meaning of Lord Kṛṣṇa's previous words. Filled with longing to associate with Kṛṣṇa, they considered His words unpleasant. Thus they became morose. Hearing Lord Kṛṣṇa's statements that had two meanings, the gopīs became anxious and bowed their faces and performed other like activities. There is no rasābhāsa in any of these actions. They scratched the ground with their toes and they spoke to Lord Kṛṣṇa.

The gopīs said to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.29.31):

maivam. . .

"The beautiful gopīs said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Srī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.***

In this verse the word "mā" (don't) is used to refute Lord Kṛṣṇa's request (that the gopīs return to their homes). Here the gopīs say: "We have completely renounced our husbands, children, and all else and become Your devotees. Please reciprocate with us." Speaking here the passage beginning with the word "pāda-mūlam" (the soles of Your feet),

the gopīs chant the glories of Lord Kṛṣṇa. Here the words {sy 168}duravagraha mā tyajāsmān" may also be divided {sy 168}duravagraham ātyajāsmān". Divided in the second way they mean: "You have completely rejected us". Then the gopīs give an example of acting properly by accepting one's own devotees and rejecting others. They say: "Lord Narayana reciprocates with the sages who yearn after liberation and who have renounced pious deeds, sense pleasures, and all else for His sake. The Lord does not reciprocate with others." Then, quoting from scripture, the gopīs speak the next verse to refute Lord Kṛṣṇa's request. They say (Śrīmad-Bhāgavatam 10.29.32):

yat paty-apatya. . .

"Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self."***

In this verse the word "sva-dharmaḥ" may be interpreted as "sv-adharmaḥ" which means "great impiety". If this word is interpreted in that way, then the word "dharma-vidā" is employed as a joke, to mock the so-called knower of religion described here. If this interpretation is accepted, then these words are only a trick and the words {sy 168}faithfully serve their husbands" come to mean the opposite of what they seem. Interpreted in this way, these words reject the false religious principles described here. Here the word {sy 168}upadeśa-pade" means "teacher" and "īśe tvayy evāstu" means "You are the supremely independent Lord. These words thus mean: "O Lord, you reject these false principles of religion". Someone may ask: "O Lord, what is Your nature?" Here the gopīs answer with the word {sy 168}preṣṭhaḥ" (dearest beloved). The gopīs say: "You are the friend of all living entities. You are the dearest beloved of all living entities." This means: "O Lord, by

associating with You, we will all attain great auspiciousness." Then, refuting Lord Kṛṣṇa's statement in Śrīmad-Bhāgavatam 10.29.23, the gopīs say (Śrīmad-Bhāgavatam 10.29.33):

kurvanti. . .

"Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association."***

This verse also has a second, a hidden meaning. The hidden meaning, attained by interpreting the syntactical relationships of the words in the sentence in a different way, is: "O lotus-eyed Lord, please cut into pieces our desire, the desire that says, 'We will become happy by enjoying the pleasures of our material bodies, material bodies that are always so dear to us, pleasures we enjoy with our husbands and children. Why should we be attracted to Kṛṣṇa as our beloved? We are not attracted to Him.' " Here the word "varadeśvara (giver of boons) is in the vocative case. It is used here sarcastically. Here the gopīs say: "Please give this boon to us. Give us the boon that the indifference we feel in our hearts toward You, the indifference that says, 'Let us not always yearn to attain You, O Kṛṣṇa.', will be cut into pieces." Here the word {sy 168}aravidna-netra" (O lotus-eyed one) implies: "It is not right that a person with such beautiful lotus eyes will be so crooked and deceitful to us". The word "sma here changes the present tense of the verb into the imperfect tense. The word "āśām" is the object of the sentence. In the next verse the gopīs criticize Lord Kṛṣṇa's description of the way love for Him is attained, a description He spoke in Śrīmad-Bhāgavatam 10.29.27. The gopīs say (Śrīmad-Bhāgavatam 10.29.34):

cittam. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"***

Here the gopīs say: "As long as You had not stolen them away, our minds and hearts were very happy. They were happy because they stayed at home (grhesu). The symptom of their happiness was that our hands were engaged in household duties." Thinking of Kṛṣṇa's addressing them as "su-madhyamāḥ" (O slender-waisted girls) in Śrīmad-Bhāgavatam 10.28.19, the gopīs say in this verse: "Now our feet won't move one step from Your lotus feet. How can we go back to Vraja?" The meaning here is: "We will not go back to Vraja. We will stay here." Then the gopīs say: "What would we do there?" In reply to Lord Kṛṣṇa's words "pratiyāta gṛhān" (Please go back to your homes) in Śrīmad-Bhāgavatam Śrīmad-Bhāgavatam 10.29.27, the gopīs speak the next verse (Śrīmad-Bhāgavatam 10.29.35):

siñca. . .

"Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation."***

In this verse the gopīs say: "beloved, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute." Then the gopīs jokingly say: "If You will not give us that nectar, then we will only stand here and lick our own lips with desire to taste that nectar." Here the gopīs hint that it

is Lord Kṛṣṇa's duty to protect them. That the Lord protects His devotees is seen in these words of Śrīmad-Bhāgavatam (11.4.10):

dhatte padaṁ tvam avitā yadi vighna-mūrdhni

"O Lord, because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."***

Then the gopīs say (in Śrīmad-Bhāgavatam 10.29.35): {sy 168}If You do not give us the nectar of Your lips, we will consign our bodies to the fire of separation from You." The gopīs address Kṛṣṇa as "sakhe" (O friend), in the vocative case, because in the past they had exchanged playful and affectionate glances with Him. Here Lord Kṛṣṇa may ask: {sy 168}When We were children we played and touched. Why have you gopīs now become like strangers?" To answer this question the gopīs speak the next verse (Śrīmad-Bhāgavatam 10.29.36):

yarhi. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."*

This verse may also be interpreted to mean: "O lotus-eyed one, the birds, beasts, and other beings in the forest all dearly love You as You enjoy Your childhood pastimes. Beautiful girls think the soles of Your feet are a great festival of happiness. We yearn to attain the soles of Your feet. Still, somehow we remain unable to touch them. When we played as children we enjoyed Your company. But now we must stand

before our elders and superiors. No longer can we easily associate with You." In this verse the word "bata" is used in the sense of doubt or worry. These words mean: {sy 168}We should escape from the circle of our elders and superiors." Remembering Lord Kṛṣṇa's statement (in Śrīmad-Bhāgavatam 10.29.23) "prīyante mayi jantavaḥ" (all living entities possess natural affection for Me), a statement that hints, "beautiful girls naturally love Me as their beloved", the gopīs cite Goddess Lakṣmī as an example in the next verse (Śrīmad-Bhāgavatam 10.29.37):

śrīḥ. . .

"Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Narayaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter."***

In this verse the gopīs say: "After attaining a place at Lord Viṣṇu's chest, Goddess Lakṣmī still yearns to attain to dust of Your feet in Gokula's forest, dust Tulasī-devī also yearns to attain. From the moment of Your birth there, Nanda's land of Vraja has been a place of pastimes for Goddess Lakṣmī. To attain the dust of your feet Goddess Tulasī always resides in Vṛndāvana forest." Someone may ask: "Why do Lakṣmī and Tulasī yearn to attain the dust of Lord Kṛṣṇa's feet?" The answer is given here in the words "bhṛtya-juṣṭam" (served by His servants). It is natural for a maidservant to place her master's feet on her head. Someone may ask: {sy 168}What are the glories of Goddess Lakṣmī?" The answer is given here in the words "yasyāḥ sva-vikṣaṇa utānya-sura-prayāsaḥ", which mean: "the glory of Goddess Lakṣmī is such that the other divine beings who are her associates yearn to attain her glance." Their voices choked with emotion, the gopīs then say the words "vayaṁ ca", which means "we are like them". These words mean: "As Lakṣmī and Tulasī are enchanted by You, we are also enchanted by You. That is why

we have now approached the dust of Your feet. It is not otherwise." Then the gopīs speak the next verse (Śrīmad-Bhāgavatam 10.29.38):

tan naḥ. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."***

In this verse the word "vrjinardana" means {sy 168}O Lord who removes all distress", and "naḥ prasida" means "please be merciful to us and remove the obstacles that keep us from seeing You". Here Lord Kṛṣṇa may ask: {sy 168}Did you gopīs really come here only to touch My feet?" To this question the gopīs reply with the words: "We left our homes not only to touch Your feet, but because we yearn to worship You. We did not come here to see Vṛndāvana forest in the moonlight." Then the gopīs also say: "Our hearts are burning with intense desires generated by Your beautiful smiling glances. Please make us Your maidservants." Because the idea of a gift here is not very explicit, the word "ātmanām" is in the genitive case, not the dative case. From this it may be understood that this gift of devotional service is not always given, even in Gokula. The word "puruṣa-bhūṣaṇa" (O ornament among men", which is in the vocative case, has a double meaning. It may also mean: "O Lord who have become the ornament of Your boyfriends in Gokula". This interpretation implies: "Therefore You are never the ornament of Gokula's beautiful girls." Their hearts burning, the gopīs think all these thoughts. In Śrīmad-Bhāgavatam 10.29.21 Lord Kṛṣṇa ignored the uddīpanas that attracted the gopīs to Him. Then, in Śrīmad-Bhāgavatam 10.29.27, Lord Kṛṣṇa revealed the great power of His own attractive handsomeness. Thinking of these statements of Lord Kṛṣṇa, the gopīs spoke the next verse (Śrīmad-Bhāgavatam 10.29.39):

vīkṣya. . .

"Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants."***

The word "ca" (and) spoken near the end of this verse by voices choked with emotion, refers to the words that precede it. Here the gopīs say: "Seeing You, we must become Your maidservants. It is not otherwise." Here Lord Kṛṣṇa may ask: "If You are so dedicated to Me, why do you not stay here every night?" Thinking Lord Kṛṣṇa may ask this question, the gopīs speak the next verse (Śrīmad-Bhāgavatam 10.29.40):

kā sṛya aṅga te. . .

"Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

This verse means: "O beloved (aṅga) who sweetly plays on the flute (kala-padāyata-veṇu-gīta) and who is enchanting (sammohita) with the arrows shot by Kāmadeva, what woman in all the three worlds wouldn't deviate from religious behavior for Your sake? For Your sake we throw far away all vows of pious morality." If someone were to try to find fault in the qualities of the Lord described in the two vocative words (kala-padāyata-veṇu-gīta and sammohita) mentioned above, the gopīs

reply by speaking the word "trailokya-saubhagam" (who makes all three worlds auspicious). The reason for the gopīs deviating from religious behavior is given here in the words "ārya-caritān nirīkṣya rūpaṁ kā na calet" (upon seeing Your handsome form, what woman would not deviate from religious behavior?). The gopīs then say: "Therefore (yat) even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form." Because they may thus easily deviate from the principles of religious behavior, beautiful girls and handsome are forbidden to associate in this way in this world. Thinking of the words Lord Kṛṣṇa spoke in Śrīmad-Bhāgavatam 10.29.19, and thinking that in the context of those words Lord Kṛṣṇa might say: {sy 168}I am a powerful hero. Stay with Me I will protect You from all dangers", the gopīs offer a prayer in the next verse (Śrīmad-Bhāgavatam 10.29.41):

vyaktaṁ bhavān. . .

"Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts."***

In this verse the word "arta-bandho" means {sy 168}O You who have taken birth in this world to protect the people of Vraja from the fearful condition of falling away from the principles of religion". Here the words {sy 168}kiṅkarīṇām tapta-staneṣu kara-paṅkajaṁ ca śiraḥsu no nidhehi" have a hidden possible second interpretation, which gives this meaning of the words: "Please do not place Your lotus hand on Your maidservants' heads and breasts, breasts burning with desire from the sight of You". These words thus imply: "Even in Your thoughts do not do such a thing to saintly chaste girls like ourselves." This hidden meaning is hinted in this verse. Quoting the dharma-śāstras, Lord Kṛṣṇa had previously proved that the gopīs should always faithfully serve their

husbands and relatives. Quoting the jñāna-śāstras, the gopīs now brilliantly refute Kṛṣṇa's arguments. The gopīs here prove that Kṛṣṇa is the Supreme Personality of Godhead (paramātmā), and therefore He is the meaning and the goal of all the scriptures' teachings. In Śrīmad-Bhāgavatam 10.29.32 the gopīs hint: "O Kṛṣṇa, You are the meaning and goal of all the scriptures' teachings. Devotional service to You is the final goal taught in the scriptures." Here Lord Kṛṣṇa may protest: {sy 168}How is it possible that I am the goal of all the scriptures?" To this the gopīs reply (in Śrīmad-Bhāgavatam 10.29.32) by speaking the word "ātmā", which means: "You are the Supreme Personality of Godhead." The gopīs hint here: {sy 168}You are the goal of all the scriptures, the scriptures that affirm (Bṛhad-āraṇyaka Upaniṣad 4.4.22):

tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti

"By studying the Vedas the brāhmaṇas understand the Supreme Personality of Godhead."

Then Kṛṣṇa may again protest: "How is it possible that I am the Supreme Personality of Godhead?" To this protest the gopīs reply with the words "tanu-bhṛtām preṣṭhaḥ", which mean "for the living entities You are the object of love without limit". Here the gopīs also say: "bandhur bhavān", which means "You bring limitless auspiciousness to the living entities". In these two ways Lord Kṛṣṇa possesses the symptoms of being the Supreme Personality of Godhead, symptoms described in these words of the jñāna-śāstras (Bṛhad-āraṇyaka Upaniṣad 2.4.5):

ātmanas tu kāmāya sarvaṁ priyaṁ bhavati

"The Supreme Personality of Godhead is loved by everyone. He fulfills everyone's desire."

Here the gopīs may say: "In this way we have proved that You are indeed the Supreme Personality of Godhead. Because You are the Supreme Personality of Godhead we are very eager to worship and serve You." It is said in Muṇḍaka Upaniṣad (1.2.12):

brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena

"Not merely by performing duties, but by renunciation a brāhmaṇa attains the company of the Supreme Personality of Godhead."

In this way the jnana-sastras affirm that it is not wrong for a transcendentalist to renounce his prescribed duties. However, because knowledge of Lord Kṛṣṇa's sweetness (mādhurya) is superior to knowledge of His power and opulence (aiśvarya), the gopīs do not dwell on Lord Kṛṣṇa's status as the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam 10.29.33 the gopīs describe the activities of true saintly persons. There the word "kuśalāḥ" means "saintly persons who know what is important and what is not important, and "hi" means "certainly". Here "sva ātman" means "the Supreme Personality of Godhead", as has previously been explained. Or the words "sva ātman nitya-priye tvayi" may also mean "You are eternally dear to every soul". Then the gopīs say: "tvayy eva ratim kurvanti", which means "therefore saintly persons love You alone. They do not love the principles of religion, their homes, or anything else." Then the gopīs say: "paty-ādibhiḥ kim", which means {sy 168} "What use do we have for our husbands and relatives?" These truths the gopīs further explain in Śrīmad-Bhāgavatam 10.29.36 and 37. In this way the samlāpa-anubhāva (conversation), which is one of the vācika-anubhāvas (anubhavas of speech) has been described. These verses of Śrīmad-Bhāgavatam were spoken by Śrīla Śukadeva Gosvāmī.

Sandeśa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 82:

Śrīmad-Bhāgavatam (10.40.52):

sandeśas tu proṣitasya
sva-vārtā-preṣaṇaṁ bhavet

"A letter from a lover living far away is called sandeśa."

Sandeśa is seen in these words of Śrīmad-Bhāgavatam (10.47.52):

he nātha he ramā-nātha
vraja-nāthārti-nāśana
magṇam uddhara govinda
gokulaṁ vṛjinārṇavāt

"O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!"***

Apadeśa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 85:

anyārtha-kathanam yat tu
so 'padeśa itīritah

"When a person misunderstands the statement of another, this is

called apadeśa."

Apadeśa is seen in these words of Śrīmad-Bhāgavatam (10.47.7-8):

niḥsvaṁ tyajanti gaṇikā. . . jarā bhuktvā ratāṁ striyam

"Prostitutes abandon a penniless man, subjects and incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.***

"Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him."***

The meaning of these verses is clear. These verses were spoken by the gopīs to Uddhava.

Anuccheda 335

Upadeśa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 87:

yat tu śikṣārtha-vacanam
upadeśa sa ucyate

"Words of instruction are called upadeśa."

Upadeśa is seen in these words spoken at the time of Lord Balarāma's arrival in vraja and recounted in Śrīmad-Bhāgavatam (10.65.14):

kiṁ nas tat-kathayā gopyaḥ
kathāḥ kathayatāparāḥ
yāty asmābhir vinā kālo
yadi tasya tathaiva naḥ

"Why bother talking about Him, dear gopīs? Please talk of something else. If He passes His time without us, then we shall similarly pass ours without Him."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 336

Vyapadeśa is described in these words of Ujjvala-nīlamaṇi, Anubhāva-prakaraṇa, Text 90:

vyājenātmābhilāṣoktir
vyapadeśa itīryate

"When the speaker uses a trick to reveal his actual desire, his statement is called vyapadeśa."

Vyapadeśa is seen in these words of Śrīmad-Bhāgavatam (10.21.12):

kṛṣṇaṁ nirīkṣya. . .
. . .devyo vimāna-gatayaḥ smara-nunna-sārā. . .

"Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 337

The five anubhāvas named pralāpa, anulāpa, apalāpa, atideśa, and nirdeśa are also included among the vācica-anubhāvas. Thus concludes the description of the anubhāvas. Now the vyabhicārīs will be considered. Amongst them nirveda (despair) is seen in these words of Śrīmad-Bhāgavatam (10.47.15):

carāṇa-raja upāste yasya bhūtir vayaṁ kā

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 338

Anutāpa is lamentation. Anutāpa is seen in these words of Śrīmad-Bhāgavatam (10.21.7):

akṣaṇvatām phalam idam. . .

"O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."***

Dainya is helpless despair. Dainya is seen in these words of Śrīmad-Bhāgavatam (10.29.38):

tan naḥ prasīda vṛjinārdana. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 339

Glāni (exhaustion) is described in these words of Bhakti-rasamṛta-sindhu (2.4.26):

glānir niṣprāṇatā matā

"Glāni is when one is breathless with exhaustion."

Glāni is seen in these words of Śrīmad-Bhāgavatam (10.33.10):

kācid rāsa-pariśrāntā. . .

"When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."***

Śrama (fatigue) is seen in these words of Śrīmad-Bhāgavatam (10.33.20):

tāsāṁ rati-vihāreṇa. . .

"Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand."***

Anuccheda 340

Mada is becoming so wild with joy that one is bereft of discrimination. Mada is seen in these words of Śrīmad-Bhāgavatam (10.33.17):

tad-aṅga-saṅga-pramudākulendriyāḥ. . .

"Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 341

Garva is contemptuous arrogance. Garva is seen in these words of Śrīmad-Bhāgavatam (10.60.44):

tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ. . .

"O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats, and slaves."***

The meaning of this verse is clear. This verse was spoken by Queen Rukmiṇī.

Anuccheda 342

Śaṅkā is worry that a calamity will befall one. Trāsa is seen in these words of Śrīmad-Bhāgavatam (10.53.24):

api mayy anavadyātmā
dṛṣṭvā kiñcij jugupsitam

"Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand."***

The meaning of this verse is clear. This verse was spoken by Queen Rukmiṇī.

Anuccheda 343

Trāsa is a heart shaken by fear. Trāsa is seen in these words of Śrīmad-Bhāgavatam (10.34.27):

krośantaṁ kṛṣṇa rāmeti
vilokya sva-parigraham

"Hearing Their devotees crying out `Kṛṣṇa! Rāma!, and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 344

Avega is haste created by agitation of the heart. Avega is seen in these words of Śrīmad-Bhāgavatam (10.29.5):

duhantyo 'bhiyayuḥ kāścid. . .

"Some of the gopīs were milking cows when they heard Kṛṣṇa's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 345

Unmāda is bewilderment of the heart. Unmāda is seen in these words of Śrīmad-Bhāgavatam (10.30.4):

gāyantya uccair amum eva saṁhatā. . .

"Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 346 and 347

Apasmāra is being overwhelmed at heart. Apasmāra is seen in these words of Śrīmad-Bhāgavatam (10.46.5):

mayi tāḥ preyasām preṣṭhe
dūra-sthe gokula-striyaḥ
smarantyo 'ṅga vimuhyanti
virahautkaṇṭhya-vihvalāḥ

"My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation."***

Vyādhi (disease) is seen in these words of Śrīmad-Bhāgavatam (10.46.6):

dhārayanty ati-kṛcchreṇa
prāyaḥ prāṇān kathañcana

"Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other."***

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead to Uddhava.

Anuccheda 348

Moha is being charmed at heart. Moha is seen in these words of

Śrīmad-Bhāgavatam (10.35.16-17):

nija-padābja-dalaiḥ. . .kuja-gatiṁ gamitāḥ. . .

"As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 349

Mṛti is leaving the body. In this situation a devotee not situated in a spiritual body attains, at the moment of death, ecstatic love for Lord Kṛṣṇa. Mṛti is seen in these words of Śrīmad-Bhāgavatam (10.29.9-11):

antar-gṛha-gatāḥ kāścit. . .

"Some of the gopīs, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love."***

For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as

their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."***

Mṛti was also discussed previously in Kṛṣṇa-sandarbhā (Anuccheda 177). Languor is described in these words:

anyatra kṛṣṇa-kṛtyebhyo
balinaḥ kleśa-śaṅkayā
ālasyam acikīrṣāyām
kṛtrimam teṣu ujjvale

"When faced with Lord Kṛṣṇa's actions, the devotees in śṛṅgāra-rasa sometimes manifest languor born from agitation. Sometimes the languor is only a pretense."

Languor caused by agitation that has its origin in Lord Kṛṣṇa's actions is seen in these words of Śrīmad-Bhāgavatam (10.33.17):

tad-aṅga. . . keśān dukūlam kuca-paṭṭikām vā
nāñjaḥ prativyoḍhum alam vraja-striyaḥ

"Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

In this verse the word "añjaḥ" shows that the gopīs became powerless because they were overwhelmed with joy. In situations like this there may be agitation. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 350

In the course of enjoying srngara-rasa pastimes with Lord Kṛṣṇa the devotee may sometimes only pretend to be laguid. An example of this is seen in the following words of Śrīmad-Bhāgavatam (10.30.37):

na pāraye 'haṁ calitum. . .

"As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, "I cannot walk any further. Please carry Me wherever You want to go."***

The meaning of this verse is clear. This verse was spoken by Śrī Rādhā.

Anuccheda 351

Jāḍya means "becoming stunned and not knowing what to do". It is seen in these words of Śrīmad-Bhāgavatam (10.53.31):

tam āgataṁ samājñāya
vaidarbhī hr̥ṣṭa-mānasā
na paśyanti brāhmaṇāya
priyam anyān nanāma sā

"Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding at hand anything suitable to offer the brāhmaṇa, she simply bowed down to him."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 352

"Vrīḍā" means "shyness". Vrīḍā is seen in these words of Śrīmad-Bhāgavatam (10.54.4):

patyur balaṁ śarāsārais
channaṁ vīkṣya su-madhyamā
sa-vrīḍam aikṣat tad-vaktraṁ
bhaya-vihvala-locanā

"Slender-waisted Rumiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes."***

The shyness here is mixed with love. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 353

"Avahitthā" means "concealing one's true feelings". Avahitthā is seen in these words of Śrīmad-Bhāgavatam (10.32.15):

sabhājayitvā tam anaṅga-dīpanam. . .

"Śrī Kṛṣṇa had awakened romantic desires within the gopīs, and

they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."***

By worshiping Him and serving Him the gopīs concealed the anger they felt toward Him. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 354

"Smṛti" means "remembering past events". Smṛti is seen in these words of Śrīmad-Bhāgavatam (10.47.43):

tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir
vṛndāvane kumuda-kunda-śaśāṅka-ramye. . .

"Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charmign pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells."***

"Uha" means "mental speculation". Uha is seen in these words of Śrīmad-Bhāgavatam (10.30.31):

na lakṣyante padāny atra. . .

"These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of

Her feet, and so the lover lifted up His beloved."***

The meaning of these verses is clear. These verses were spoken by the gopīs.

Anuccheda 355

"Dhyāna" means "meditation". Dhyāna is seen in these words of Śrīmad-Bhāgavatam (10.29.29):

kṛtvā mukhāny ava śucaḥ. . .

"Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopīs scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 356

"Mati" means "understanding the truth". Mati is seen in these words of Śrīmad-Bhāgavatam (10.60.39):

tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva
ātmātma-daś ca jagatām iti me vṛto 'si

"Knowing that great sages who have renounced the sannyāsī's daṇḍa proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā. Lord Śiva, and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?"***

The meaning of this verse is clear. This verse was spoken by Śrī Rukmiṇī.

Anuccheda 357

"Autsukya means "being impatient for the arrival of the appropriate time". Autsukya is seen in these words of Śrīmad-Bhāgavatam (10.29.4):

niśamya gītaṁ tad anaṅga-vardhanam. . .

"When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 358

"Augrya" means "anger". Augrya is seen in these words of Śrīmad-Bhāgavatam (10.39.21):

krūras tvam akrūra. . .

"O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us-those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire creation."***

Augrya is also seen in these words of Śrīmad-Bhāgavatam (10.22.15):

dehi vāsāṁsi dharma-jña
no ced rājñe bruvāma he

"O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king."***

The meaning of these verses is clear. These verses were spoken by the girls of Vraja.

Anuccheda 359

"Amarṣa" means "impatience". Amarṣa is seen in these words of Śrīmad-Bhāgavatam (10.31.16):

pati-sutānvaya. . . kitava yoṣitaḥ kas tyajen niśi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 360

"Asūyā" means "envy, or hating someone because of that person's good fortune". Asūyā is seen in these words of Śrīmad-Bhāgavatam (10.30.30):

tasyā amūni naḥ kṣobham. . .

"These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."***

"Cāpala" means "restlessness of the mind". Cāpala is seen in these words of Śrīmad-Bhāgavatam (10.52.41):

śvo bhāvinī tvam ajitodvahanē. . . mām rākṣasena vidhinodvaha vīrya-śūlkam

"O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Māgadhendra and marry me in the rākṣasa style, winning me with Your valor."***

The meaning of this verse is clear. This verse was spoken by Princess Rukmiṇī.

Anucchedas 261 and 362

"Nidrā" means "closing the eyes and becoming rapt in thought". Nidrā is seen in these words of Śrīmad-Bhāgavatam (10.53.26):

evam cintayatī bāla
govinda-hṛta-mānasā
nyamīlayata kāla-jñā
netre cāśru-kulākule

"As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time."***

"Nidrā" also means "sleep". Interpreted in this way, Rukmiṇī's condition is like that of a person who awakens at dawn. In this way nidrā is included among the 33 vyabhicārīs. In the next verse (Śrīmad-Bhāgavatam 10.53.27) it is said:

evam vadhvāḥ pratīkṣantya

govindāgamanam nṛpa
vāma ūrur bhujo netram
asphuran priya-bhāṣiṇaḥ

"O king, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm, and eye. This was a sign that something desirable would happen."***

Trembling in this way, Rukmiṇī acted as if awakening from sleep. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 363 and 364

The sthāyi-bhāva in śṛṅgāra-rasa is thinking of Lord Kṛṣṇa as the beloved. This sthāyi-bhāva has two causes: 1. Lord Kṛṣṇa's nature, and 2. the nature of the girl who loves Him. The first of these causes is seen in these words of Śrīmad-Bhāgavatam (10.60.42):

kanyām śrayeta tava pāda-saroja-gandham āghrāya

"The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?"***

The second of these causes is seen in these words of Śrīmad-Bhāgavatam (10.60.47 and 48):

naivalīkam ahaṁ manye
vacas te madhusūdana
ambāyā eva hi prāyaḥ
kanyāyāḥ syād ratiḥ kvacit

"Actually, I don't consider Your words false, Madhusūdana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.***

vyūḍhāyāś cāpi puṁścalyā
mano 'bhyeti navaṁ navam

"The mind of a promiscuous woman always hankers for new lovers, even if she is married.***

Queen Rukmiṇī spoke these words in reply to this joking suggestion spoken by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.17):

athātmano 'nurūpam. . .

"Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.***

Śrīmad-Bhāgavatam 10.60.47 means: "I don't consider Your words false. Quite often an unmarried girl is attracted to a certain man, as in the case of Ambā, who was attracted to Śālva." When an unmarried girl is attracted in this way, she cannot be restrained. The verse and the next verse (Śrīmad-Bhāgavatam 10.60.48) affirm: "An unmarried girl is attracted to only one man. In this way she is chaste. The example of Ambā is given here. However, a promiscuous woman always seeks newer

and newer lovers. Therefore a supremely chaste and saintly woman will be attracted only to You." These verses were spoken by Śrī Rukmiṇī.

Anuccheda 365

Sthāyi-bhāva in śṅgāra-rasa is of two kinds: 1. sākṣād-upabhogātmaka (directly enjoying amorous pastimes with Lord Kṛṣṇa), and 2. tad-anumodanātmaka (being pleased that some other girl is enjoying amorous pastimes with Lord Kṛṣṇa). The first of these is enjoyed by the girls (sākṣān-nāyikā) who directly enjoy amorous pastimes with Lord Kṛṣṇa, and the second of these is enjoyed by the girls who are the friends (sakhī) of these girls. Both kinds of girls will be described here. The girls who directly enjoy amorous pastimes with Lord Kṛṣṇa are described in a general way in these words of Śrīmad-Bhāgavatam (10.21.12): .

kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam. . .

"Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the gopīs.

Anuccheda 366

The desire to enjoy amorous pastimes directly with Lord Kṛṣṇa is

manifested in the gurl Kujā and in other girls like here. This desire is seen in these words of Śrīmad-Bhāgavatam (10.48.9):

sahoṣyatām iha preṣṭha. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot give up Your association, O lotus-eyed one."***

The meaning of this verse is clear. This verse was spoken by Kujā.

Anuccheda 367

The desire to enjoy amorous pastimes with Lord Kṛṣṇa is also seen in the Lord's queens. This is seen in these words of Śrīmad-Bhāgavatam (10.61.4):

smāyāvaloka-lava-darśita. . .

"The arched eyebrows of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses."***

The desire to enjoy amorous pastimes directly with Lord Kṛṣṇa is also seen amongst the gopīs, as described in these words of Śrīmad-Bhāgavatam (10.31.19):

yat te sujāta-caraṇāmburuham. . .

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."*

This kind of amorous desire is natural for the gopīs. When Lord Kṛṣṇa left them, the gopīs became very angry. This anger is not a fault on their part. They were unable to tolerate Lord Kṛṣṇa's absence. This anger of the gopīs is seen in these words of Śrīmad-Bhāgavatam (10.47.17):

mṛgayur iva kapīndram. . .dustyajas tat-kathārthaḥ

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

Among the gopīs there are many different kinds of amorous love for Lord Kṛṣṇa. For some gopīs their relationship with Lord Kṛṣṇa is that of two lovers' mutual adoration. These gopīs think, "O Kṛṣṇa, I am Yours." They possess a abundance of qualities like submissiveness, humbleness, speaking sweet words, and politeness. Other gopīs have a different mood. These gopīs think, "Kṛṣṇa is mine". They possess an abundance of qualities like independence, knowing Kṛṣṇa's heart, joking with Kṛṣṇa, and dealing with Kṛṣṇa in a crooked way. These different qualities are manifested in different ways. Sometimes these qualities in a large degree, in a lesser degree, or mixed with other qualities. In this way there are many different ways these qualities may be manifested in the gopīs. Examples of how different gopīs have different kinds of qualities

in their amorous pastimes with Lord Kṛṣṇa are seen in these words of Śrīmad-Bhāgavatam (10.32.4-9):

kācit karāmbujam śaurer
jagṛhe 'ñjalinā mudā
kācid dadhāra tad-bāhum
amse candana-bhūṣitam

"One gopī joyfully took Kṛṣṇa's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.***

kācid añjalināgṛhnāt
tanvī tāmḃūla-carvitam
ekā tad-aṅghri-kamalam
santaptā stanayor adhāt

"A slender gopi respectfully took in her joined hands the betel nut He had chewed, and another gopī, burning with desire, put His lotus feet on her breasts.***

ekā bhru-kuṭim ābadhya
prema-samrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ
sandaṣṭa-daśana-cchadā

"One gopī, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.***

aparānimiṣad-dṛgbhyam
juṣāṇā tan-mukhāmbujam
āpītam api nātrīpyat
santas tac-caraṇam yathā

"Another gopī looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.***

taṁ kācin netra-randhreṇa
hrdi kṛtvā nimīlya ca
pulakāṅgy upaguhyāste
yogīvānanda-samplutā

"One gopī took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogī meditating upon the Lord.***

sarvās tāḥ keśavāloka-
paramotsava-nirvṛtaḥ
jahur viraha jam tāpaṁ
prājñam prāpya yathā janāḥ

"All the gopīs enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person.***

In the first of these verses (Śrīmad-Bhāgavatam 10.32.4) is seen an example of a gopī whose relationship with Lord Kṛṣṇa is based on mutual adoration. That is the first relationship described here, therefore this gopī is considered very important. She meets Lord Kṛṣṇa and He treats Him with great respect. Here it is said that she took Lord Kṛṣṇa's hand in her folded palms. In this way she showed adoration for Him. She also showed submissiveness and other like qualities. This gopī is situated in the midst of the other gopīs. She is very important, and therefore she is described first in this passage. In Śrīmad-Bhāgavatam 10.32.6 is described another kind of gopī, a gopī who thinks, "Kṛṣṇa is mine." This gopī is also situated in the midst of the gopīs. Her position is very rare and exalted. She has a special kind of love for Lord Kṛṣṇa. Thinking, {sy 168}Kṛṣṇa is my property, she stares at Him with frowning glances and enjoys other like pastimes with Him. This particular gopī is Śrī Rādhā. Her exalted position is described in these words describing the month of Kārttika in the Vraja-ratnākara-dhṛta part of the Bhaviṣya Purāṇa:

tasmin dine ca bhagavān
rātrau rādhā-gṛhaṁ yayau
sā ca kruddhā tam udare
kāñcī-dāmnā babandha ha

"That evening Lord Kṛṣṇa went to Rādhā's home. Angry, she bound His waist with Her own sash.

kṛṣṇas tu sarvam āvedya
nija-geha-mahotsavam
priyāṁ prasādayām āsa
tataḥ sā tam amocayat

"Telling Her about a great festival at His home, Lord Kṛṣṇa pacified His beloved Rādhā and She set Him free."

The exalted position of Śrī Rādhā is also seen in these words of Padma Purāṇa:

yathā rādhā priyā. . .

"Just as Śrīmatī Rādhārāṇī is dear to the Supreme Lord Kṛṣṇa (Viṣṇu), so Her bathing place (Rādhā-kunḍa) is equally dear to Kṛṣṇa. Among all the gopīs, She alone stands supreme as the Lord's most beloved."*

Śrī Rādhā's great glory is also seen in these words (which refer to Her) in Śrīmad-Bhāgavatam (10.30.28):

anayārādhito nūnam. . .

"Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."*

When She went to Dvārakā, Śrī Rādhā was known by the name Satyabhāmā. There She was the most glorious of Lord Kṛṣṇa's queens. This is seen in the following words spoken to Her by Lord Kṛṣṇa in the Śrī Viṣṇu Purāṇa (5.30.33):

yadi te tad-vacaḥ satyaṁ
satyātyarthaṁ priyeti me
mad-geha-niṣkuṭāṛthāya

tadāyaṁ nīyatāṁ taruḥ

"O Satyabhāmā, if My words, 'You are most dear to Me', are true, then I will certainly bring the pārijāta tree to the pleasure garden in Your palace."

In the Kārttika-māhātmya of the Padma Purāṇa, Lord Kṛṣṇa tells Śrī Rādhā:

na me tvattaḥ priyatamā. . .

"No one is more dear to Me than You."

In Śrī Hari-vaṁśa, Vaiśampāyana Muni says of Śrī Rādhā:

saubhāgye cādhikābhavat

"Śrī Rādhā is the most fortunate of Lord Kṛṣṇa's beloveds."

Śrī Rādhā also has a rival. Her celebrated rival is named Candravali. This is described in the following words of Śrī Bilvamaṅgala Ṭhākura:

rādhā-mohana-mandirād upagataś candrāvalīm ūcivān
rādhe kṣemam iheti tasya vacanaṁ śrutvāha candrāvalī
kaṁsa-kṣemam aye vimugdha-hṛdaye kaṁsaḥ kva dṛṣṭas tvayā
rādha kveti vilajjito nata-mukhaḥ smero hariḥ pātu vaḥ

"Bewildered by the ecstasy of thinking of Śrī Rādhā, and walking

alone, Lord Kṛṣṇa suddenly met Candrāvalī. He said: 'Rādhā, this is a beautiful place.' Hearing these words, Candrāvalī said: 'This is Kāṁsa's place.' Then Kṛṣṇa said: 'O girl with the bewildered heart, where do you see Kāṁsa?' Then Candrāvalī replied: 'Where do You see Rādhā?' May Lord Kṛṣṇa, who at that moment smiled and bowed His face with embarrassment, protect you all."

The gopīs who are like Candrāvalī are described in Śrīmad-Bhāgavatam 10.32.5. Candrāvalī's dearest friends are Padmā and Śaibyā. The gopīs who are like Śrī Rādhā are described in Śrīmad-Bhāgavatam 10.32.7-8. Śrī Rādhā thinks: "Kṛṣṇa is My property. He follows Me. He is in My grip." Śrī Rādhā's two dearest friends are said in the scriptures to be Viśākhā and Anurādhā. In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:

viśākhā dhyāna-niṣṭhikā. . .rādhānurādhā

"Prominent among the gopīs are Viśākhā, Dhyāna-niṣṭhikā, Rādhā and Anurādhā."

Rādhā's friend Anurādhā is also known by the name Lalitā. In Śrīmad-Bhāgavatam 10.32.4 are described the activities of two gopīs. The first gopī submissively and politely takes Lord Kṛṣṇa's arm, but the second gopī thinks, "Kṛṣṇa is my property" as she takes Lord Kṛṣṇa's arm. Śrī Rādhā shows Her love for Lord Kṛṣṇa in that way, by insistently thinking, {sy 168}Kṛṣṇa is My property". Another famous gopī is named Śyāmalā. She is the eighth gopī. She is described in these words of Viṣṇu Purāṇa:

kācid āyāntam ālokya
govinda-mati-harṣitā
kṛṣṇa kṛṇeti kṛṇeti
prāha nānyad udairayat

"When she saw Lord Kṛṣṇa approach, her heart became joyful. She called out, 'Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!' She spoke no word but that."

Another famous gopī is named Bhadrā. The gopīs' blissful love for Lord Kṛṣṇa is seen in Śrīmad-Bhāgavatam 10.32.9:

sarvāḥ. . .

"All the gopīs enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."***

The verses of Śrīmad-Bhāgavatam 10.32.4-9 were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 368

Now will be described the situation where a devotee is pleased (anumodana) by another devotee's attainment of love for Lord Kṛṣṇa in śṛṅgāra-rasa. An example of this is seen in these words of Śrīmad-Bhāgavatam (10.53.37-39):

asyaiva bhāryā bhavitum
rukmiṇy arhati nāparā
asāv apy anavadyātmā
bhaiṣmyāḥ samucitaḥ patiḥ

"Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Rukmiṇī.***

kiñcit su-caritaṁ yaṁ naś
tena tuṣṭas tri-loka-kṛt
anugṛhṇātu gṛhṇātu
vaidarbhyāḥ paṇim acyutaḥ

"May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.***

evaṁ prema-kalā-baddhā
vadanti sma puraukaśaḥ

"Bound by their swelling love, the city's residents spoke in this way.***

In these verses it is seen that many different kinds of people, people with different thoughts and desires, people who have not even the slightest touch of the qualification to enjoy pastimes in sṛṅgāra-rasa with Lord Kṛṣṇa as their beloved, still feel delight (anumodana) in their hearts when Lord Kṛṣṇa enjoys the pastime of wedding Princess Rukmiṇī. Here the word {sy 168}prema-kalā-baddhāḥ" means "their hearts bound with a little love, they were delighted". Even though it was only a small particle of love, and even though the people were not refined or sophisticated, they still felt delighted at heart. At the same time the most glorious kind of love took its birth within them. The regal full moon of ecstatic love rose within them. In this way the greatest kind of delight appeared in their hearts. These verses were spoken by Śrīla Śukadeva Gosvāmī.

An example of the devotees who directly enjoy amorous pastimes with Lord Kṛṣṇa is seen in these words of Śrīmad-Bhāgavatam (10.30.11-12):

apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kuṇḍa flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.***

bāhum priyāṁsa upadhāya gṛhīta-padmo
rāmānujas tulasikali-kulair madandhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kim vābhinandati caran praṇayāvalokaiḥ

"O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.***

Here the word "ena-patni" means "O beautiful-eyed wife of the

deer". Here the gopīs imagine that the doe is like a human being, like the gopīs themselves, and thus is the wife of a deer. The word "sakhi" means {sy 168}you have attained my friendship because of your good fortune, which I will soon describe". "Priyayā acyutaḥ" means {sy 168}Śrī Kṛṣṇa accompanied by His beloved". "Gātraiḥ" means "Their limbs entwined in an embrace". {sy 168}Vaḥ" means "of persons like yourselves", {sy 168}dṛśām" means "of the eyes", "sunirvṛtim" means "the spiritual bliss born from seeing Lord Kṛṣṇa", "tanvan" means "granting the best of all", and "upagataḥ" means "did He come near you?" Here the wives of the deer may ask: "How can you know if Lord Kṛṣṇa was here?" Fearing the does might speak those words, the gopīs speak the second half (beginning with the word kānta) of this verse, where, speaking words that indirectly praise the divine couple's amorous pastimes, they describe the symptoms of Lord Kṛṣṇa's presence. Here the word "kula-pateḥ" means "the tilaka mark decorating the family of Vraja's king", "kunda-srajaḥ gandhaḥ" means "the fragrance of the jasmine garland", and "iha vāti" means "is blown here by the breeze". What is the garland like? It is described here in the words "kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ", which mean "reddened with kuṅkuma from the limbs of His passionate and all-virtuous beloved". The gopīs say: "We think that you, who perceive everything here, might have smelled this fragrance as you walked near Them."

Fearing this doe is concealing the joy she feels on seeing the divine couple and the grief she feels by separation from Them, and thinking the doe must certainly have seen the divine couple, the gopīs joyfully describe a specific pastime the divine couple might have enjoyed at that time. Then, seeing the bent-down trees, and thinking them servants now bowing down before them, the gopīs ask the trees if they had the good fortune of seeing the divine couple. In this way the gopīs spoke Śrīmad-Bhāgavatam 10.30.12. In that verse the word "anviyamanah" means "being followed", "caraṇaḥ praṇayāvalokaiḥ" means {sy 168}enjoying pastimes of mutual loving glances", "vaḥ praṇāmaṁ kiṁ vābhinandati" means "did He respectfully acknowledge your obeisances?" Here the gopīs mean to say: {sy 168}Rapt in enjoying pastimes with His beloved, did Lord Kṛṣṇa greet you? We do not think He did." These verses were spoken by Śrī Rādhā's girlfriends.

Beginning with ālambana and ending with sthāyi-bhāva, srngara-rasa has thus been described. Srngara-rasa has two divisions: 1. vipralambha (separation), and 2. sambhoga (enjoyment). Vipralambha means "attainment (lambha) of distance (vipra)". Vipralambha is described in these words of

Ujjvala-nīlamaṇi, Śṛṅgāra-prakaraṇa, Texts 1-2:

yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ

abhīṣṭāliṅganādīnām
anāvaptau prakṛṣyate
sa vipralambho vijñeyah
sambhogonnati-kāraḥ

"Vipralambha (love-in-separation) is of two kinds: 1. yūnor ayuktayor bhāva (love-in-separation of the youthful couple who have not yet directly met each other), and 2. yūnor yuktayor bhava (love-in-separation of the youthful couple who have already met each other).

"The yearning to embrace and enjoy amorous pastimes on the part of the couple who have not yet met becomes the source of their intense pleasure."

The exalted nature of vipralambha is described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-prakaraṇa, Text 3:

na vinā vipralambhena
sambhogaḥ puṣṭim aśnute

kāṣāyite hi vastrādau
bhūyān rāgo vivardhate

"Just as one cannot redden cloth or some other object without the use of red dye, in the same way the happiness of conjugal love cannot reach its fullness without there having been separation of the lovers."

This truth is confirmed by Lord Kṛṣṇa Himself in these words of Śrīmad-Bhāgavatam (10.32.20):

nāhaṁ tu sakhyo bhajato 'pi jantūn. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

Lord Kṛṣṇa also confirms this truth in these words of Śrīmad-Bhāgavatam (10.47.34-35):

yat tv ahaṁ bhavatīnām vai
dūre vārte priyo dṛśam
manasaḥ sannikarṣārthaṁ
mad-anudhyāna-kāmyayā

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me."***

yathā dūra-care preṣṭhe
mana āviśya vartate
strīṇām ca na tathā cetaḥ
sannikṛṣṭe 'kṣi-gocare

"When her lover is far away, a woman thinks of him more than when he is present before her."***

Vipralambha has four divisions: 1. pūrva-rāga (before the lovers have met), 2. māna (jealous anger), 3. prema-vaicittya (sorrow), and 4. pravāsa (the beloved lives in a faraway place). Sambhoga is defined as the love when the two lovers enjoy (sambhoga) together. Sambhoga is described in these words of Ujjvala-nīlamaṇi, Sambhoga-prakaraṇa, Text 1:

darśanāliṅganādīnām
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvaḥ sambhoga īryate

"That state which, by glances, embraces, and other activities brings pleasure to the youthful divine couple is called sambhoga."

As was described before, vipralambha is divided into four parts, which begin with pūrva-rāga. pūrva-rāga is described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-prakaraṇa, Text 5:

ratir yā saṅgamāt pūrvam
darśana-śravaṇādi-jā
taylor unmīlati prājñaiḥ
pūrva-rāgaḥ sa ucyate

"That love born from seeing, hearing, or other kinds of contact before the couple have actually met is called pūrva-rāga by the wise."

Pūrva-rāga is seen in the following description of Queen Rukmiṇī in Śrīmad-Bhāgavatam (10.52.23):

sopaśrutya mukundasya
rūpa-vīrya-guṇa-śriyaḥ
gṛhāgatair gīyamānās
taṁ mene sadṛśaṁ patim

"Hearing of the beauty, prowess, transcendental character, and opulencer of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 371

Now the pūrva-rāga of the vraja-gopīs will be considered. Although in some special circumstances sambhoga is manifest even in Lord Kṛṣṇa's early childhood (bālya), in general the pastimes where Lord Kṛṣṇa is the gopīs' paramour are manifested in Lord Kṛṣṇa's kaiśora (11-15 years) age. This is seen in the following words of Bhaviṣya Purāṇa's description of Kārttika-vrata:

bālye 'pi bhagavān kṛṣṇaḥ
kaiśoraṁ rūpam āśritaḥ

"Even in His early childhood Lord Kṛṣṇa manifested the same enchanting handsome form He later manifested as a teenager (kaiśora)."

This means that the form manifest in Lord Kṛṣṇa's kaiśora's age is also manifest, although hidden, in His other ages as well. Therefore the manifestation of sambhoga in these other ages is not inappropriate. By the Lord's great power His kaiśora form may be manifested even in His childhood, even when He was only six-years old. In this way even at that young age pūrva-rāga was manifest. Pūrva-rāga is described in these words of Śrīmad-Bhāgavatam (10.20.45):

āśliṣya sama-śītosnam
prasūna-vana-mārutam
janās tāpaṁ jahur gopyo
na kṛṣṇa-hṛta-cetasah

"Except for the gopīs, whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold."***

Here the words "gopyo na jahuḥ" mean "the gopīs did not leave". They did not leave because their hearts were stolen by Kṛṣṇa (kṛṣṇa-hṛta-cetasah). In this way it is seen that they were tormented by separation from Kṛṣṇa. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 372 and 373

The gopīs' pūrva-rāga love for Lord Kṛṣṇa is also seen in these words of Śrīmad-Bhāgavatam (10.21.1-19):

ittham śarat-svaccha-jalam
padmākara-su-gandhinā
nyaviśad vāyunā vātam
sa-go-gopālako vanam

"Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.***

kusumita-vanaraji-suṣmi-bhṛnga-
dviija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatir avagāhya cārayan gāḥ
saha-pāśu-pāla-balaś cukūja venum

"The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.***

tad vraja-striya āśrutya
venu-gītaṁ smarodayam
kāścit parokṣaṁ kṛṣṇasya
sva-sakhibhyo nvavarṇayan

"When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.***

tad varṇayitum ārabdhāḥ
smarantyaḥ kṛṣṇa-ceṣṭitam
nasakan smara-vegena
vikṣipta-manaso nṛpa

"The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.***

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndaraṇyam sva-pada-ramaṇam pravisad gita-kirtih

"Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.***

iti veṇu-ravaṁ rājan
sarva-bhūta-manoharam
śrutvā vraja-striyaḥ sarvā
varṇayantyo 'bhirebhire

"O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which steals the minds of all living beings, they all

embraced one another and began describing it.***

śrī-gopya ūcuḥ

akṣaṇvatām phalam idaṁ na param vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anuveṇu juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.***

cūta-pravāla-barha-stabakotpalābja-
mālānupṛkta-paridhāna-vicitra-veśau
madhye virejatur alaṁ paśu-pāla-goṣṭhyām
raṅge yathā naṭa-varau kvaca gayamanau

"Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.***

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo

hṛṣyat-tvaco 'śru mumucus taravo yathāryāh

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.***

vrndāvanam sakhi bhuvo vitanoti kīrtim. . .

"O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.***

dhanyāḥ sma muḍha-gatayo 'pi hariṇya etāḥ. . .

"Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.***

kṛṣṇam nirīkṣya. . .

"Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their

hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.***

gāvaś ca kṛṣṇa-mukha. . .

"Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tearfilled eyes and embrace Him within their hearts.***

prāyo batāmba vihaḡa munayaḡ. . .

"O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.***

nadyas tadā tad upadhārya. . .

"When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.***

ḡṣṭvātape vraja-paśūn. . .

"In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising"***

pūrṇāḥ pulindyaḥ. . .

"The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety.***

hantāyam adrīr abalā. . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.***

gā gopakaiḥ. . .

"My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become

stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."***

In Śrīmad-Bhāgavatam 10.21.1-19 the word "ittham" (thus) means "as was described in the previous chapter", and the words "kusumitam" (filled with flowers) and {sy 168}vanam" (forest) also mean "as was described in the previous chapter". The word "vanam" means "the forest in that place", "śuṣmi" means "wild", "tad-vraja. . .venu-gitam asrutya" means "hearing the music of Lord Kṛṣṇa's flute", "paeroksam anvavarnayan" means "in a secluded place they shyly described their love for Lord Kṛṣṇa. It was not appropriate to describe these feelings in the presence of their elders. The gopīs concealed all this from their elders' knowledge." We may note that here it is said they described their love for Lord Kṛṣṇa, but they did not say that He had yet become their lover. The words "tad varnayitum nasakan" mean "they had no power to describe those confidential topics". The reason they had no power to describe them is given in the words {sy 168}smarantyaḥ" (remembering) and "smara-vegena" (by the power of Cupid). Then in the next verse (Śrīmad-Bhāgavatam 10.21.5) the gopīs describe the previously revealed activities of Lord Kṛṣṇa. Here the words "adhara-sudhaya" (with the nectar of His lips) refers to Lord Kṛṣṇa's playing the flute. By directly seeing Lord Kṛṣṇa in this way the gopīs became enchanted. Thus they had no power to speak (nasakan). They wildly embraced each other (abhirebhire).

Although they had no power to describe their love for Lord Kṛṣṇa, the gopīs still spoke (sri-gopya ucuḥ). There were two reasons they could not remain silent. The first reason is, even they did not understand that they were overcome by the great power of their ecstatic love for Lord Kṛṣṇa. The second reason is they did understand how they were overcome by their ecstatic love for Lord Kṛṣṇa. The first of these reasons is seen in Śrīmad-Bhāgavatam 10.21.7. This verse has a second interpretation. Here the words It may also be interpreted to mean "The gopas drink the nectar of the face of Lord Kṛṣṇa, the younger (anu) of the two princes of Vraja (vrajasa-sutayoh), a face where the flute is placed". The second reason is seen in Śrīmad-Bhāgavatam 10.21.8-9. Thus in the first part (Śrīmad-Bhāgavatam 10.21.7) of the gopīs'

explanation they attempted to keep their real feelings hidden, and in the second part (Śrīmad-Bhāgavatam 10.21.8-9) of their statement they found that they had no power to conceal their true feelings. In the passage beginning with Śrīmad-Bhāgavatam 10.21.13 the gopīs described their feelings in a more circumstantial, a hidden way. Concluding this chapter of Śrīmad-Bhāgavatam, Śrīla Śukadeva Gosvāmī says (Śrīmad-Bhāgavatam 10.21.20):

evam-vidhā bhagavato
yā vṛndāvana-cāriṇaḥ
varnayantyo mitho gopyaḥ
krīḍās tan-mayatām yayuḥ

"Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the gopīs became fully absorbed in thoughts of Him."***

Here the word "tan-mayatām" means "they became rapt in thinking of Lord Kṛṣṇa". This means they became like a rake who always thinks of women. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 374

The pūrva-rāga of the unmarried gopī girls is also described in the Tenth Canto, 22nd chapter of Śrīmad-Bhāgavatam, which begins with these words (Śrīmad-Bhāgavatam 10.22.1):

hemante prathame māsi
nanda-vraja-kumārikāḥ
cerur haviṣyaṁ bhuñjānāḥ

kātyāyany-arcana-vratam

"During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unsliced khichrī."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 375

Sending a love-letter (kāma-lekhā) is one of the activities of pūrva-rāga. An example of a love-letter is seen in these words of Śrīmad-Bhāgavatam (10.52.37):

śrutvā guṇān bhuvana-sundara śṛṇvatām te. . .

"Śrī Rukmiṇī said (in her letter read by the brahmana): O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa."***

After pūrva-rāga comes sambhoga. Sambhoga has four parts: 1. sandarśana (gazing), 2. sañjalpa (conversation), 3. samsparśa (touching), and 4. samprayoga (union). Sandarśana means "gazing". An example of sambhoga characterized by gazing and touching is seen in these words of Śrīmad-Bhāgavatam (10.52.54-55):

saivam śanaiś calayatī cala-padma-kośau

prāptim tadā bhagavataḥ prasamīkṣamānā
utsārya vāma-karajair alakān apāṅgaiḥ
prāptan hriyaikṣata nṛpān dadṛśe 'cyutaṁ ca

tām rāja-kanyām ratham āruruṣatīm
jahāra kṛṣṇo dviṣatām samīkṣatām

"On the pretext of the procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left had she pushed some strands of hair away from her face and shyly looked from the corners of her eyes

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at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot."***

These verses mean: "She shyly waited for the arrival of the Supreme Personality of Godhead. She looked at the kings standing before her. Then, with an agitated heart, she saw the infallible Supreme Lord." These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 376-378

An example in sambhoga of gazing and conversation in relation to the unmarried girls of Vraja is seen in these words of Śrīmad-Bhāgavatam (10.52.55):

tāsām vāsāmsy upādāya
nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ
parihāsam uvāca ha

"Taking the girls' garments, He (Kṛṣṇa) quickly climbed to the top of the kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

Here it may be said that although the gopīs already had very exalted love for Lord Kṛṣṇa, Lord Kṛṣṇa still manifested this joking pastime to openly display that love and to enjoy a certain kind of loving pastime with them. Scholars learned in rasa-śāstra yearn to relish this display of the gopīs' love. In this pastime Lord Kṛṣṇa does not touch the gopīs or enjoy other kinds of sambhoga pastimes with them. This kind of pūrva-rasa is called "lajjā-ccheda" (breaking the shyness). It is one of the different kinds of sambhoga. These different kinds of sambhoga are described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-bheda-prakaraṇa, Text 66:

nayana-prītiḥ prathamam
cintā-saṅgas tato 'tha saṅkalpaḥ
nidrā-cchedas tanutā
viṣaya-nivṛttis trapā-nāśaḥ
unmādo mūrchā mṛtir
ity etāḥ smara-daśā daśaiva syuḥ

"Some other authorities list the stage of sambhoga in this way: 1. nayana-prīti (falling in love by seeing the beloved), 2. cintā (thinking of the beloved), 3. saṅkalpa (deciding to pursue the beloved), 4. nidrā-ccheda (loss of sleep), 5. tanutā (becoming emaciated), viṣaya-nivṛtti (becoming oblivious to everything except the beloved), 7. trapā-nāśa (destroying shyness), 8. unmāda (becoming wild), 9. mūrchā (fainting), and 10. mṛti (death)."

This condition of breaking shyness is the most exalted state in anurāga. Even when they accept death, the last of these ten states, the gopīs do not abandon their shyness. To relish this kind of anurāga (breaking the gopīs' shyness), Lord Kṛṣṇa arranged these joking pastimes. In these pastimes Lord Kṛṣṇa said to the gopīs (Śrīmad-Bhāgavatam 10.22.11):

na mayodita-pūrvam vā
anrtam tad ime viduḥ

"I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes."***

That the gopīs' love for Lord Kṛṣṇa is never broken and remained unchanged in every situation (even when Lord Kṛṣṇa laughed at them) is seen in these words of Śrīmad-Bhāgavatam (01.229):

hasadbhiḥ. . .

"Lord Kṛṣṇa laughed loudly and His companions also laughed,"

Here the word "bāla" indicated Lord Kṛṣṇa's friends. Only persons who are Lord Kṛṣṇa's friends may touch His body. Other's cannot. Lord Kṛṣṇa friends are described in these words of Gautamīya Tantra, Prathamāvaraṇa-pūjā:

dāma-sudāma-vasudāma-
kiṅkiṇīr gandha-puṣpakaiḥ
antaḥkaraṇa-rūpās te
kṛṣṇasya parikīrtitāḥ
ātmābhedena te pūjyā
yathā kṛṣṇas tathaiva te

"With fragrant flowers Dāmā, Sudāmā, Vasudāmā, and Kiṅkiṇī worshiped Lord Kṛṣṇa. These boys were all praised by Lord Kṛṣṇa Himself. These boys all know Lord Kṛṣṇa's heart. Their hearts are not different from Lord Kṛṣṇa's heart. As Lord Kṛṣṇa is worthy of worship, so are they."

Because these pastimes of Lord Kṛṣṇa's relishing the gopīs' anurāga love for Him are confidential, Lord Kṛṣṇa pretended these activities were all a joke. This joking pretense is not incompatible with these pastimes. On the contrary, Lord Kṛṣṇa joking enhances the bliss of the pastimes. The great sage Sukadeva Gosvami describes Lord Kṛṣṇa's purpose in performing these activities. The sage explains (Śrīmad-Bhāgavatam 10.22.18):

bhagavān āhatā vīkṣya
śuddha-bhāva-prasāditāḥ
skandhe nidhāya vāsāṁsi
prītaḥ provāca sa-smitam

"When the Supreme Lord saw how the gopīs were struck with

embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection."***

In this verse the word "āhatāḥ" means {sy 168}approached". Or, "āhaṭaḥ" may also mean {sy 168}Although they had renounced almost all shyness, because of their feminine nature a small fragment of shyness remained. Because of this remaining shyness they gently bent their bodies." The word "śuddha-bhāva-prasāditāḥ" means "pleased at heart by relishing the gopīs' splendid love, love that showed their longing to be with Him and their being enchanted by Him".

The next verse explains (Śrīmad-Bhāgavatam 10.22.19):

yūyaṁ vivastrā yad apo dhṛta-vratāḥ. . .

"(Lord Kṛṣṇa said:) You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract Your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments."***

In order to see the last remnants of the gopīs' shyness come to their final end Lord Kṛṣṇa spoke these joking words. The next verse explains (Śrīmad-Bhāgavatam 10.22.20):

ity acyutena. . .

"Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to

Him to cleanse away all their sins."***

In this way Śrīla Śukadeva Gosvāmī, the king of sages, reveals first the gopīs' being enchanted by Lord Kṛṣṇa and their longing to associate with Him, and then their obedience to His command. In the next verse Śrīla Śukadeva Gosvāmī explains (Śrīmad-Bhāgavatam (10.22.22):

dṛḍham pralabdhās trapayā ca hāpitāḥ
prastobhitāḥ kṛḍana-vac ca kāritāḥ
vastrāṇi caivāpahṛtāny athāpy amum-
tā nābhyasūyan priya-saṅga-nirvrtāḥ

"Although the gopīs had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved."***

In the verse the word "dṛḍham" means "greatly", and "pralabdhāḥ" means "cheated". The cheating of the gopīs is described here in Śrīmad-Bhāgavatam 10.22.19. "Trapayā hāpitāḥ" means "deprived of their modesty". This is described in Śrīmad-Bhāgavatam 10.22.10. "Prastobhitāḥ" here means "mocked". Lord Kṛṣṇa mocked the gopīs in Śrīmad-Bhāgavatam 10.22.10. Lord Kṛṣṇa's making the gopīs act like toy dolls is described in His making them stand with folded palms on the pretext of performing atonement. Even though Lord Kṛṣṇa cheated them and teased them in many ways, the gopīs did not find fault with Lord Kṛṣṇa. On the contrary. It is said here that even though He had stolen their garments, the gopīs did not feel eneimical toward Lord Kṛṣṇa. On the contrary. They were plunged into bliss because they had an opportunity to associate with their beloved. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Because they were brāhmaṇīs, the yajña-patnīs were not qualified to associate with Lord Kṛṣṇa as the gopīs did. Still, the yajña-patnīs did have an ecstatic sentiment that was something like pūrva-rāga. Gazing at Lord Kṛṣṇa and conversing with Him, they experienced something in some ways like sambhoga. They experienced sambhogābhāsa (the reflection of sambhoga). After the winter season had ended and summer had come, Lord Kṛṣṇa's pastimes with the yajña-patnīs became visible. The beginning of these pastimes is described in these words of Śrīmad-Bhāgavatam (10.22.29):

atha gopaiḥ parivṛto
bhagavān devakī-sutaḥ
vrndāvanād gato dūram
cārayan gāḥ sahāgrajah

"Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows."***

This verse means: "After Lord Kṛṣṇa had given His mercy to the unmarried girls of Vraja, a summer day came". That the day was a summer day distinguishes this pastime from the previous pastime (which occurred in the winter). On this day Lord Kṛṣṇa was accompanied by Lord Balarāma. That is indicated here by the word "sāgrajah" (with His elder brother). Here the phrase "a good distance away from Vṛndāvana" indicates that Kṛṣṇa and the boys were in the hilly part of Kāmyavana. That they were in the hills is seen by the fact that they decorated their bodies with mineral pigments from the hills. That place is described in these words of Śrīmad-Bhāgavatam (10.22.36):

tarūṇām namra-śākhānām

madhyato yamunām gatah

"Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Kṛṣṇa came to the Yamunā River."***

With Vraja to their south and the Yamunā to the west, they entered a clearing to enjoy pastimes. To the south was Mathurā City, and to the north was the place where some yājñika-brāhmaṇas lived. The home of these brahmana's was near King Kāṁsa's palace. That is seen in these words describing the thoughts of these brāhmaṇas (Śrīmad-Bhāgavatam (10.23.52):

kāṁsād bhītā na cācalan

"Thus reflecting on the sin they had committed by neglecting Lord Kṛṣṇa, they (the yājñika-brāhmaṇas) became very eager to see Him. But being afraid of King Kāṁsa, they did not dare go to Vraja."***

In this way it is seen that those brāhmaṇas did not go to meet Lord Kṛṣṇa. The summer qualities of that day are described in these words of Śrīmad-Bhāgavatam (10.22.30):

nidāghārkātape tigme
chāyābhiḥ svābhir ātmanaḥ
atapatrayitan vikṣya
drumān āha vrajaukasah

"When the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends."***

In this verse the phrase "nidāghārkātape tigme" is a locative absolute. The yajna-patnis' sambhogābhāsa (reflection of sambhoga) is described in these words of Śrīmad-Bhāgavatam (10.23.21-23):

yamunopavane 'śoka-
nava-pallava-mandite
vicarantaṁ vṛtaṁ gopaiḥ
sāgrajaṁ dadṛśuḥ striyaḥ

"Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.***

śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣaṁ anuvratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of Mower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.***

prāyaḥ-śruta-priyatamodaya-karṇa-pūrain
yasmin nimagna-manasas tam athākṣi-randhraiḥ
antaḥ praveśya su-ciraṁ parirabhya tāpaṁ
prājñāṁ yathābhimatayo vijahur narendra

"O ruler of men, for a long time those brahmana ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness."***

In this verse (Śrīmad-Bhāgavatam 10.23.23) the word {sy 168}abhimatayaḥ" means: "false ego", and the phrase {sy 168}prajnam tapam vijahuḥ" means "as the sages, situated in spiritual trace, become free of all sufferings, so these women also became free of all sufferings".

One of those brāhmaṇīs, becoming free of their previous disqualifications, attained in her heart pūrva-rāga love for Lord Kṛṣṇa and then enjoyed sambhoga pastimes with Him, pastimes that begin with touching Him. This attainment of hers is seen in these words of Śrīmad-Bhāgavatam (10.23.35):

tatraikā vidhṛtā bhartrā
bhagavantam yathā-śrutam
hṛdopaguhya vijahau
deham karmānubandhanam

"One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced him within her heart and gave up her material body, the basis of bondage to material activity."***

When she gave up the brahmana body she had attained by past karma, then her disqualification was destroyed and she was able to

embrace Lord Kṛṣṇa in her heart. In that way she attained Lord Kṛṣṇa's association. This is described in these words of Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smana bhāvam. . .

"Whatever state of being one remembers when he quits this body, O son of Kuntī, that state he will attain without fail."*

The statement that she attained Lord Kṛṣṇa's association means that she attained the form of a gopī. She did not attain the form of a brāhmaṇī and in that form associate with Lord Kṛṣṇa. That Lord Kṛṣṇa's close associates were all cowherd people is seen in these words of Śrīmad-Bhāgavatam (10.23.37):

evaṁ līlā-nara-vapuḥ. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words, and actions."***

In this verse it is said that Lord Kṛṣṇa enjoyed pleasing the cows and cowherd people. He did not enjoy pastimes with others, at least not in the land of Vraja. In Vraja that yajña-patnī could not enjoy pastimes with Lord Kṛṣṇa without becoming a gopī. She thus entered the Vraja that is not manifested in the material world. In that unmanifested Vraja Lord Kṛṣṇa enjoys many different pastimes, pastimes without limit. This is explained in the Kṛṣṇa-sandarbha. Therefore there is nothing wrong in her death. She yearned to attain Lord Kṛṣṇa. With a great effort she struggled to attain Him. In that way she attained a very exalted relationship (rasa) with Him. Śrīmad-Bhāgavatam 10.23.35 quoted above was spoken by Śrīla Śukadeva Gosvāmī.

In the autumn after (Lord Śrī Kṛṣṇa's pastime of stealing the gopīs' garments) all the vraja-gopīs enjoyed sambhoga pastime with Lord Kṛṣṇa, pastimes born of the gopīs' purva-raga love for Him, pastimes that begin with gazing at Lord Kṛṣṇa. These sambhoga pastimes are described (in the scriptures). Although the unmarried girls of Vraja had already attained Lord Kṛṣṇa's association, they did not feel fulfilled. Their purva-raga love for Him had still not attained its full nature. Still, at least one gopī had enjoyed pastimes with Lord Kṛṣṇa, as is seen in these words of Śrīmad-Bhāgavatam (10.21.17):

pūrṇāḥ pulindyaḥ. . .

"The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."***

Still, many other gopīs had not yet even touched Lord Kṛṣṇa. This is seen in these words spoken by the gopīs in Śrīmad-Bhāgavatam (10.29.36):

yarhy ambujākṣa. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very

dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."***

When the gopīs first heard Lord Kṛṣṇa's flute-music they at first tried to suppress the ecstatic emotions that came to overwhelm them. From this it may be seen that they had not yet directly enjoyed sambhoga pastimes with Him. Also, because they had not yet enjoyed sambhoga pastimes with Him, Lord Kṛṣṇa at first rejected them, and they then appealed to Him. These pastimes are seen in Śrīmad-Bhāgavatam, Canto 10, Chapter 29, in the passage that begins with these words (Śrīmad-Bhāgavatam 10.29.4):

niśamya gītām tad anaṅga-vardhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kundalāḥ

"When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 384

Jealous anger (māna) may bring separation (vipralambha) of Lord Kṛṣṇa and His beloved. This is seen in the following words of Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakarāṇa (Text 93):

aher iva gatiḥ premṇā
sva-bhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

"The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of nager arise between young couples-anger with cause and anger without cause."*

Jealous anger without a cause is described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-bheda-prakaraṇa (Text 70):

ahetur neti nety ukter
hetor yan māna ucyate
asya praṇaya eva syān
mānasya padam uttamam

"When without any cause the beloved says 'No. No.' and rejects the lover, this is called jealous anger (māna). This is the highest state of loving jealous anger."

Jealous anger is thus with a cause and without a ccause. Jealous anger with a cause is described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-bheda-prakaraṇa (Text 71):

hetur īrṣyā-vipakṣāder
viśiṣṭye preyasā kṛte
bhāvaḥ praṇaya-mukhyo 'yam
īrṣyā-mānatvam ṛcchati

"When the lover gives special attention to a certain beloved, then all the rivals of the beloved become jealous. In this way what was once love becomes jealous anger. This is anger with cause."

Jealous anger is also described in these words of Ujjvala-nīlamaṇi, Śṛṅgāra-bheda-prakaraṇa (Text 72):

snehaṁ vinā bhayaṁ na syān
nerṣyā ca praṇayaṁ vinā
tasmān māna-prakāro 'yaṁ
dvayoḥ prema-prakāśakaḥ

"Without love there cannot be fear (for the loss of the beloved), and without love there cannot be jealousy. For this reason fear and jealousy may be manifestations of love."

Jealous anger is seen in the following words of Hari-vaṁśa, Viṣṇu-parva (66.4 and 65.50):

ruṣitām iva tām devīm
snehāt saṅkalpayann iva
bhīta-bhīto 'ti-śanakair
viveśa yadu-nandanah

rūpa-yauvana-sampannā
sva-saubhāgyena garvitā
abhimānavatī devī
śrutvaiversyā-vaśaṁ gatā

"As He slowly entered the palace, Lord Kṛṣṇa, who is feared by

fear itself, and who is the descendent of Maharaja Yadu, lovingly meditated on His angry queen Satyabhāmā."

"Meanwhile, hearing (how her rival Rukmiṇī had attained a pārijāta flower from Indraloka), Queen Satyabhāmā, who was very proud of her opulent beauty and youthfulness, became overwhelmed with jealous anger."

When the beloved suspects the lover no longer loves her, then jealous anger with cause is manifest. Lord Kṛṣṇa enjoys teasing His beloved in this way (to make her angry because she suspects He no longer loves her). An example of such teasing is seen in these words Lord Kṛṣṇa spoke to Queen Rukmiṇī (Śrīmad-Bhāgavatam 10.60.29):

tvad-vacaḥ śrotu-kāmena
kṣvelyācaritam aṅgane

"I only spoke in jest, dear lady, because I wanted to hear what you would say."***

Śrīmad-Bhāgavatam (10.60.30):

mukhaṁ ca prema-samrambha-
sphuritādharam īkṣitum. . .

"I wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown."***

Queen Rukmiṇī refuted Lord Kṛṣṇa's teasing arguments by speaking these words (Śrīmad-Bhāgavatam 10.60.40):

jāḍyaṁ vacas tava gadāgraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings."***

Lord Kṛṣṇa's teasing words in the pastime were proper, for they were meant only to increase His beloved's love for Him. Such words are approved by ancient and modern poets and philosophers. Now jealous anger in the mood of worship, which is called {sy 168}ādaraṇīya-māna", will be considered. When, during the rāsa dance, at the time of their first intimate meeting, Lord Kṛṣṇa abandoned all the gopīs and remained hidden from their sight, the gopīs became slightly angry with Him. This is seen in the passage beginning with these words (Śrīmad-Bhāgavatam 10.32.15):

sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenaṅka-kṛtāṅghri-hastayoḥ
saṁstutya iṣat kupita babhasire

"Srī Kṛṣṇa had awakened romantic desires within the gopīs, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadwā Gosvāmī.

By speaking words of praise the lover may pacify the beloved's anger. An example of this may be seen in these words of praise spoken by Lord Kṛṣṇa to the gopīs (Śrīmad-Bhāgavatam 10.32.21-22):

evam mad-arthojjhita-loka-veda-
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣam bhajatā tirohitam
masuyitum marhatha tat priyam priyah

"My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopīs, please do not harbor any bad feelings toward Me, your beloved.***

na pāraye 'ham niravadya-saṁyujām. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."***

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead.

Jealous anger or pride without a cause is called {sy 168}pranaya-māna" (anger or pride caused by love). Such anger or pride has no external cause. Its only cause is the pastimes of love. The hero (Lord Kṛṣṇa) also manifests this kind of pride or anger. In the rasa of love for the Supreme Personality of Godhead this kind of anger or pride is one of the uddīpanas. An example of causeless anger or pride, pride born of love, is seen in the passage that begins with these words of Śrīmad-Bhāgavatam (10.29.48):

tāsāṁ tat-saubhaga-madam
vikṣya mānaṁ ca keśavaḥ

"Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared."***

Here the gopīs had pride born from love (pranaya-mana). There was a cause of their pride. They were proud of their own good fortune. Therefore, to curb this pride and give them His mercy, Lord Kṛṣṇa suddenly disappeared from the gopīs' sight. Then it is said in Śrīmad-Bhāgavatam (10.30.36):

yām gopīm anayat kṛṣṇo
vihāyānyāḥ striyo vane. . .

"The particular gopī whom Kṛṣṇa had led to a secluded forest when He had abandoned all the other girls began to think Herself the best of women. 'My beloved has rejected all the other gopīs', She thought, 'even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone.' "***

This gopī also became proud with love (praṇaya-māna). Filled with pride, She spoke these words to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.30.37):

na pāraye 'ham calitum
naya mām yatra te manaḥ

"I cannot walk any further. Please carry Me wherever You want to go."***

As the other gopīs were previously, this gopī also became proud with love. Then, with anger also born of love, Lord Kṛṣṇa spoke to Her the following words (Śrīmad-Bhāgavatam 10.30.38):

skandha āruhyatām. . .

"Lord Kṛṣṇa replied: 'Just climb on My shoulder.' "***

After speaking these words, Lord Kṛṣṇa suddenly disappeared. The gopīs have pride without cause (ahetu) and Lord Kṛṣṇa has pride with a faint reflection of a cause (hetv-ābhāsa). Flowing through the great whirlpool of deceitful crookedness, the gopīs' loving pride and anger become very intense. When they are separated from Lord Kṛṣṇa, their anger becomes sublimely pure. Lord Kṛṣṇa's other beloveds (other than the gopīs) manifest grief, fear, and worry when they become angry with a cause. As example of this is seen in the Śrīmad-Bhāgavatam chapter when Lord Kṛṣṇa teased Queen Rukmiṇī with loving joking words. There Lord Kṛṣṇa's intention was to make a playful joke. Queen Rukmiṇī was very deep and her love very sincere. There Lord Kṛṣṇa thought: "My wish is to enjoy pastimes of making My beloved angry. Her throat will be filled with emotional words that reveal her great love for

Me. However, she may not clearly understand My intention. She will either become playfully angry, or she will say she does not understand My words. In this way I will try to joke with her. Even when I made her brother very ugly-looking she still did not become angry. It is not appropriate to continue in that direction. However, the happiness she feels by associating with Me is the be-all-and-end-all of her life. It is everything for her. Perhaps by mocking the pride she feels by being able to associate with Me I will make her angry. If she does not become angry in that way, then perhaps by making her afraid that she will be separated from Me she will speak many words revealing her love for Me." Thinking in this way, Lord Kṛṣṇa spoke the loving joking words that begin in this verse of Śrīmad-Bhāgavatam (10.60.10):

rāja-putrīpsitā bhūpaiḥ. . .

"My dwear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity, and physical strength."***

That Lord Kṛṣṇa was joking is also seen in these words of Śrīmad-Bhāgavatam (10.60.9):

tām rūpiṇīm. . .prītaḥ smayan

"As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled."***

In this way it is seen that Lord Kṛṣṇa was only joking. The sincerity of Queen Rukmiṇī's love is seen in these words of Śrīmad-Bhāgavatam (10.60.25):

tad dr̥ṣṭvā bhagavān kṛṣṇaḥ
priyāyāḥ prema-bandhanam
hāsyā-prauḍhim ajānāntyāḥ
karuṇaḥ so 'nvakampata. . .

"Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.***

"The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair, and caressed her face with His lotus hand."***

In these verses the word "hāsyā-prauḍhim" means "the meaning of His joking words". Here Lord Kṛṣṇa proudly thought: "Even though she is very wise and profound, and even though her love is very sincere, I will agitate her." The word "ajānāntyāḥ" means "because there was no crookedness or deceit in her sweet and sincere love, she did not understand the meaning of Lord Kṛṣṇa's words". This is described in these words of Śrīmad-Bhāgavatam (10.60.28):

hāsyā-prauḍhi-bhramac-cittām

"Rukmiṇī's mind was bewildered by Lord Kṛṣṇa's clever joking."

As a joke Lord Kṛṣṇa had wished to see her playful anger. Thus He said to her in Śrīmad-Bhāgavatam (10.60.29-31):

mā mā vaidarbhy asūyetha
jāne tvām mat-parāyaṇām
tvad-vacaḥ śrotu-kāmena
kṣvelyācaritam aṅgane

"O Vaidarbhī, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.***

mukhaṁ ca prema-samrambha-
sphuritādharam īkṣitum
kaṭā-kṣepāruṇāpāṅgaṁ
sundara-bhrū-kuṭī-taṭam

"I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances, and the line of your beautiful eyebrows knit in a frown.***

ayaṁ hi paramo lābho
gṛheṣu gṛha-medhinām
yaṁ narmair iyate yāmaḥ
priyayā bhīru bhāmini

"The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and tempermental one.***

Although at first she was frightened, now Rukmiṇī may be displeased. That is why Lord Kṛṣṇa now throws away the idea that Rukmiṇī is meekly submissive to Him. Here the word {sy 168}bhamini" is in the vocative case.

Lord Kṛṣṇa, who had yearned to see Rukmiṇī reveal Her love for Him, says in Śrīmad-Bhāgavatam (10.60.49):

sādhvy etac-chrotu-kāmais tvam
rāja-putri pralambhitā

"O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true."***

Wishing to refute Lord Kṛṣṇa's assertion of Śrīmad-Bhāgavatam 10.60.49 and also wishing to reveal the truth about Lord Kṛṣṇa, Queen Rukmiṇī spoke these words of Śrīmad-Bhāgavatam (10.60.38):

tvam vai samasta-puruṣārtha-mayaḥ phalātmā. . .

"You are the embodiment of all human goals and You are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust."***

After understanding that Lord Kṛṣṇa was only joking, Queen Rukmiṇī manifested a little of the anger that He had yearned to see. She said in Śrīmad-Bhāgavatam (10.60.40):

jāḍyaṁ vacas tava gadāgraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings."***

Here the word "jāḍyam" means "great foolishness" just as "mādhuryam" means "great sweetness" in these words of Śrīla Bilvamaṅgala Ṭhākura's Śrī Kṛṣṇa-karṇāmṛta (Text 68):

mādhuryam eva nu mano-nayanāmṛtaṁ nu

"Lord Kṛṣṇa is the great nectar sweetness that fills the eyes and the heart."

In speaking these joking words, Lord Kṛṣṇa's purpose was to agitate Queen Rukmiṇī and destroy the pride she felt in always having His association. This is seen in these words spoken by Śrīla Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (10.60.21):

etāvad uktvā bhagavān
ātmānaṁ vallabhāṁ iva
manyamānāṁ avīśleṣāt
tad-darpa-ghna upāramat

"Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking."***

Lord Kṛṣṇa had another purpose also, a purpose seen in these words He personally spoke in Śrīmad-Bhāgavatam (10.60.56):

bhrātur virūpa-karaṇaṁ yudhi nirjitasya
prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām
duḥkham samuttham asaho 'smad-ayoga-bhītyā
naivābravīḥ kim api tena vayaṁ jitās te

"When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me."***

In this chapter of Śrīmad-Bhāgavatam are seen Queen Rukmiṇī's great love for Lord Kṛṣṇa and her natural absence of anger. From this it is seen that it certainly truthfully said that Lord Kṛṣṇa's beloveds love Him very dearly. When the manifestation of pride and anger is concluded, then sambhoga is manifest. This is seen in these words of Śrīmad-Bhāgavatam (10.33.1):

itthaṁ bhagavato gopyaḥ
śrutvā vācaḥ su-peśalāḥ
jahur viraha jaṁ tāpam-
tad-aṅgopacitāśiṣaḥ

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 387 and 388

Now prema-vaicittiyam will be considered. Its qualities are described in these words of Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakaraṇa (Text 134):

priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśleṣa-dhiyārtis tat
prema-vaicittiyam ucyate

"When, even in the beloved's presence, the lover, out of intense love, is aggrieved with fears of separation in the future, such a state is called prema-vaicittiyam."

Prema-vaicittiyam is seen in these words of Śrīmad-Bhāgavatam (10.90.13-24):

kṛṣṇasyaivam viharato
gaty-ālāpekṣita-smitaiḥ
narma-kṣveli-pariṣvangaiḥ
strīṇām kila hṛtā dhiyaḥ

"In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances, and smiles, and also with His jokes, playful exchanges, and embraces.***

ūcur mukundaika-dhiyo
girā unmatta-vaj jaḍam
cintayantyo 'ravindākṣam
tāni me gadataḥ śṛṇu

"The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate

them.***

śrī-mahiṣya ūcuḥ

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena

"The queens said: O kurari bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?***

netre nimīlayasi. . .

"Poor cakravākī, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?***

bho bhoḥ sadā niṣṭānase udanvann. . .

"Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?***

tvaṁ yakṣmānā. . .

"My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?***

kiṁ nv ācāritam. . .

"O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?***

megha śrīmān. . .

"O revered cloud, you are indeed dear to the chief of the Yadus, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!***

priya-rāva. . .

"O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.***

na calasi. . .

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?***

śuṣyad-dhradaḥ. . .

"O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?***

haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtām tvaṁ nu vidāma kaccid ajitaḥ svasty asta uktaṁ purā
kiṁ na vaś cala-sauhrdaḥ smarati taṁ kasmād bhajāmo vayaṁ
kṣaudrālāpaya kāma-daṁ śrīyam ṛte saivaika-niṣṭha striyam

"Welcome, swan. Please sit here and drink some milk. Give us some news of the descendent of Śūra, dear one. We know that you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?***

Śrīmad-Bhāgavatam 10.90.13 means: "With His gestures and other activities Lord captivated the hearts of His queens as He enjoyed pastimes with them." Śrīmad-Bhāgavatam 10.90.14 means: "Rapt in

meditation on Lord Kṛṣṇa and thus momentarily speechless (agirah), and again and again maddened by their anurāga love, and meditating on playful lotus-eyed Kṛṣṇa as if He were not present before them, the gopīs spoke words devoid of common sense. Please hear these words as I relate them."

Maddened by the touch of separation from Lord Kṛṣṇa, the queens speak Śrīmad-Bhāgavatam 10.90.15-24. Śrīmad-Bhāgavatam 10.90.15 means: "O Kurari bird, all alone, you lament at night somewhere in this world. Therefore you do not sleep. In some hidden place our master sleeps. Thinking, "Because of the similar sweetness of your lament and our lament, we think. . . ", the queens spoke the second half of Śrīmad-Bhāgavatam 10.90.15. In the following verses the queens think similar ideas in other ways. Then, thinking that, sent by the Lord, a swan has come as a messenger before them, the queens speak Śrīmad-Bhāgavatam 10.90.24. In that verse they say: {sy 168} Does Kṛṣṇa remember what He spoke to us in private? or does He not remember it?" In that verse the word "ksaudra" means "O messenger of our fickle friend", {sy 168} kāmādam means "who agitates young girls", and {sy 168} ālāpaya means "please call". Then the queens say: "We leave everything for Him. He should come without the goddess of fortune (sriyam rt). Here the queens sarcastically pretend to glorify the goddess of fortune. They say: "Of all women the goddess of fortune alone has true devotion to Lord Kṛṣṇa. Therefore how is it possible that Lord Kṛṣṇa will not be devoted to her." Speaking these words with voices choked with emotion, the queens sarcastically speak of the goddess of fortune and also reveal their own love and devotion for Lord Kṛṣṇa. That is seen in this verse.

After this manifestation of love-in-separation, the queens enjoy eternal sambhoga pastimes with Lord Kṛṣṇa. It is said of these queens (Śrīmad-Bhāgavatam 10.90.25):

itīdṛśena bhāvena
kṛṣṇe yogeśvareśvare
kriyamānena mādhavyo
lebhire paramām gatim

"By thus speaking and acting with such ecstatic love for Lord Kṛṣṇa, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life."***

In this verse the words "gatim lebhire" mean {sy 168}they attained an eternal relationship with Lord Viṣṇu-Kṛṣṇa." The reason they attained this relationship is given here in the word "mādhavyaḥ", which means "the eternal beloveds of Lord Kṛṣṇa, who is called Mādhava because He was born in the Madhu dynasty". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 389 and 390

Now pravāsa (separation when the beloved has gone to a faraway place) will be considered. Pravāsa is of many kinds. In the pravasa separation felt by the vraja-gopīs, the gopīs did meet Lord Kṛṣṇa again. The qualities of pravāsa are described in these words of Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakaraṇa (Text 139-140):

pūrva-saṅgatayor yūnor
bhaved deśāntarādibhiḥ
vyavadhānam tu yat prājñaiḥ
sa pravāsa itīryate

taj-janya-vipralambho 'yam
pravāsatvena kathyate

"When the young couple, after meeting and establishing Their relationship become again separated by one of them moving to a foreign country or a distant place, such separation is called pravāsa by the wise."

Pravāsa is also described in these words of Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakaraṇa (Text 153):

cintātra jāgarodvegau
tānavam malināṅgatā
pralāpo vyādhir unmādo
moha-mṛtyur daśa daśa

"In Pravāsa ten conditions are manifest: 1. cintā (meditation), 2. jāgara (insomnia), 3. udvega (agitation), 4. tānavam (becoming thin and emaciated), 5. malināṅgatā (withering of the body), 5. pralāpa (abundant talking), 7. vyādhī (disease), 8. unmāda (madness), 9. moha (bawilderment), and 10. mṛtyu (death)."

Pravāsa is of two kinds: 1. kiñcid-dūra-gamana-maya (where the beloved is separated by a short distance) and 2. su-dūra-gamana-maya (where the beloved is separated by a great distance). The first of these is also of two kinds: 1. eka-līlā-gata (in one pastime), and 2. paramparāntarāla-gata (within a series of pastimes). The first of these (kiñcid-dūra-gamana-maya pravāsa) is seen in these words of Śrīmad-Bhāgavatam (10.30.1):

antarhite bhagavati
sahasaiva vrajāṅganāḥ
atapyamś tam acaksānāḥ
kariṇya iva yūthapam

"When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."***

This kind of pravāsa is also seen in these words of Śrīmad-

Bhāgavatam (10.30.38):

tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata

"But as soon as He said this, Lord Kṛṣṇa disappeared. His beloved consort then immediately felt great remorse."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 391

The condition called pralāpa is seen in these words of Śrīmad-Bhāgavatam (10.30.39):

hā nātha ramaṇa preṣṭha. . .

"O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"***

The meaning of this verse is clear. This verse was spoken by Śrī Rādhā.

Anuccheda 392

Pralāpa is also seen in these words of Śrīmad-Bhāgavatam (10.31.1-19):

jayati te 'dhikaṁ janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛsyatam dikṣu tavakas
tvayi dhṛtāsavas tvām vicinvate

"The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake searching everywhere for You, so please show Yourself to us."***

śarad-udāśaye sādhu jāta. . .

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfect fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"***

visa jalāpyayād. . .

"O greatest of personalities, You have repeatedly saved us from all kinds of danger--from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava."***

na khalu gopikā-nandanah. . .

"You are not actually the son of the gopī Yaśodā, O friend, but

rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for Yon to come and protect the universe, You have now appeared in the Sātvata dynasty."***

viracitābhayam. . .

"O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads."***

vraja-janārti-han. . .

"O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face."***

praṇata-dehinām. . .

"Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kaliya, please place them upon our breasts and tear away the lust in our hearts."***

madhurayā girā. . .

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."***

tava kathāmṛtam. . .

"The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent."***

prahasitam. . .

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."***

calasi yad vrajāt. . .

"Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants."***

dina-parikṣaye. . .

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."***

praṇata-kāma-dam. . .

"Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, and in times of danger they are the appropriate object of meditation. O destroyer of anxiety, please put those lotus feet upon our breasts."***

surata-vardhanam. . .

"O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment."***

aṭati yad bhavān. . .

"When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."***

pati-sutānvaya. . .

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."***

rahasi samvidam. . .

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling lace, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."***

vraja-vanaukasām. . .

"O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts."***

yat te sujāta-caraṇāmburuhaṁ stanesu
bhītāḥ śanaiḥ Priya dadhīmahi karkaśesu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."***

In Śrīmad-Bhāgavatam 10.31.3 the gopīs say: "As in the past You rescued everyone in Gokula, please now rescue us." The meaning is: "As You rescued the people from the bull's son Vatsāsura, and from Maya Dānava's son Vyomāsura, please rescue us." In Śrīmad-Bhāgavatam 10.31.4-5 the gopīs humbly pray: "You are the Supreme Personality of Godhead. As in the past with a single glance You protected all the worlds, in the same way please protect us now." In Śrīmad-Bhāgavatam 10.31.4 the words "sātvatām kule" mean "You descended to this world in the family of Nanda Mahārāja and other devotees". In Śrīmad-Bhāgavatam 10.31.5 the word "vṛṣṇi-dhūrye" also refers to Nanda and the people of Gokula, for they were all born in the Yadu dynasty". This is seen in the following words of Skanda Purāṇa, Mathurā-māhātmya:

govardhanaś ca bhagavān
yatra govardhano dhṛtaḥ
rakṣitā yādavāḥ sarve
indra-vṛṣṭi-nivāraṇāt

"In that place Lord Kṛṣṇa lifted Govardhaana Hill and thus rescued all the Yādavas from the torrential rains sent by Indra."

That the people of Gokula were members of the Yadu dynasty is also seen in these words of Skanda Purāṇa, Śrī Govinda-kunḍa-prastāva:

yatrābhiṣikto bhagavān
maghono yadu-varīṇaḥ

"In that place Lord Kṛṣṇa was bathed by the demigod Indra, who had attempted to harm the Yadu dynasty.

After speaking Śrīmad-Bhāgavatam 10.31.3, the gopīs, with a mixture of love and anger, say in Śrīmad-Bhāgavatam 10.31.4: "You are not a true son of the gopī who is Vraja's queen, a gopī who always protected us when we were in distress. Rather, You are the Supersoul, the witness of the pure souls' actions, a witness who remains always untouched by the souls' sufferings and joys. Is it not so that on the demigod Brahmā's request You descended to this world to protect all living beings? Therefore You should not ignore us." This the gopīs humbly request in the second half of Śrīmad-Bhāgavatam 10.31.4. Then the gopīs speak a similar prayer in Śrīmad-Bhāgavatam 10.31.5. Then in Śrīmad-Bhāgavatam 10.31.7 the gopīs say: "Your feet are the abode of the goddess of fortune. They destroy the sins of the surrendered souls. Please very mercifully place Your feet on our breasts and tear away the lust in our hearts." Then the gopīs say in Śrīmad-Bhāgavatam 10.31.8: "Is it not true that the sweetness of Your words, sweetness anointed with a very charming fragrance, has enchanted our hearts? The nectar of Your lips is the medicine that will revive us. How can we girls who have performed no pious deeds attain the nectar of Your lips? Even the nectar of Your words is very far way for us. Our elders and superiors stop us and imprison us in our homes. Therefore the nectar of Your pastimes is very difficult for us to attain." Thinking in this way, the gopīs speak Śrīmad-Bhāgavatam 10.31.9, where they say: "Persons who chant Your glories give a great gift to us." Then Lord Kṛṣṇa might ask: "Why have you fallen in love (anurāga, with Me?" To answer this question the gopīs speak Śrīmad-Bhāgavatam 10.31.10. Lord Kṛṣṇa may then ask: "How is it possible that My smiles and other actions and features could do such a thing to you?" To answer this question the gopīs say: "kuhaka", (You are a great cheater). This word mea

ns: "You know that within You lies a great power to cheat and deceive others." The gopīs then speak many other reasons also. Describing Lord Kṛṣṇa's great, great attractiveness, the gopīs then speak Śrīmad-Bhāgavatam 10.31.19. These verses were spoken by the gopīs.

After these verses an example of sambhoga is given in these words of Śrīmad-Bhāgavatam (10.32.3):

taṁ vilokyāgataṁ preṣṭham. . .

"When the gopīs saw that their dearest Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."***

In this way the gopīs' distress at being separated from Lord Kṛṣṇa is gradually relieved. The first stage of this process is described in these words of Śrīmad-Bhāgavatam (10.32.9):

sarvās tāḥ keśavāloka-
paramotsava-nirvṛtaḥ
jahur viraha jaṁ tāpaṁ
prājñāṁ prāpya yathā janāḥ

"All the gopīs enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."***

The second stage of this process is described in these words of Śrīmad-Bhāgavatam (10.32.13):

tad-darśanāhlāda-vidhūta-hṛd-rujaḥ. . .

"Their heartache vanquished by the ecstasy of seeing Kṛṣṇa, the gopīs, like the personified Vedaś before them, felt their desires completely fulfilled. For their dear friend Kṛṣṇa they arranged a seat with their shawls, which were smeared with the kuṅkuma powder from their breasts."***

The gopīs relief from distress is also described in these words of Śrīmad-Bhāgavatam (10.33.1):

itthaṁ bhagavato gopyaḥ
śrutvā vācaḥ su-peśalāḥ
jahur viraha jaṁ tāpam-
tad-aṅgopacitāśisah

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 394-397

The second kind of pravāsa, where the beloved is a short distance away (kiñcid-dūra-pravāsa, is also described in these words of Śrīmad-Bhāgavatam (10.35.1):

gopyaḥ kṛṣṇe vanam yāte
tam anudruta-cetasah
kṛṣṇa-līlāḥ pragāyantyō
ninyur duḥkhena vāsarān

"Whenever Kṛṣṇa went to the forest, the minds of the gopīs would run after Him, and thus the young girls sadly spent their days singing of His pastimes."***

The gopīs' condition of pralāpa is seen in these words of Śrīmad-Bhāgavatam (10.35.2-21):

śrī-gopya ūcuḥ

vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalangulibhir asrita-margam
gopya īrayati yatra mukundaḥ

vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyah

"The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

hanta citram abalāḥ śṛṇutedam. . .
vrndaśo vraja-vṛṣā. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's buHs, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."***

barhiṇa-stabaka. . .
tarhi bhagna-gatayaḥ. . .

"My dear gopī, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love."***

anucaraiḥ. . .
vana-latāḥ. . .
darśanīya-tilakaḥ. . .
sarasi sārasa. . .

"Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just

like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap."***

"Maddened by the divine, honeylike aroma of the tulasī flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation."***

saha-balaḥ . . .
mahad-atikramaṇa . . .

"O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He engaddens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella."***

vividha-gopa-caraṇeṣu . . .
savanaśaḥ . . .

"O pious mother Yaśodā, your son, who is expert in all the arts of

herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Siva, Indra and other chief demigods become □

confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

nija-padābja-dalaiḥ. . .
vrajati tena vayam. . .

"As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

maṇi-dharaḥ. . .
kvaṇita-veṇu-rava. . .

"Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life. ***

kunda-dāma. . .

manda-vāyuh. . .

"O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

These verses are written in pairs (yugala). In Śrīmad-Bhāgavatam 10.35.3 the word "saha-siddhaiḥ" means "the goddesses and their husbands, the demigods, chanted the glories of Lord Kṛṣṇa's flute music. In Śrīmad-Bhāgavatam 10.35.8, in the words "ādi-puruṣaḥ ivācala-bhūtiḥ", the gopīs, impelled by love, speculate: "Perhaps Kṛṣṇa is the all-powerful and all-opulent Supreme Personality of Godhead, the greatest of all." This statement is like that of Śrīmad-Bhāgavatam 10.29.32. In Śrīmad-Bhāgavatam 10.35.9 "Perhaps Kṛṣṇa is Lord Viṣṇu, who is manifest everywhere". In Śrīmad-Bhāgavatam 10.35.16 the word "vraja-bhuvaḥ" indicates the grass and other living entities manifest in the land of Vraja. Here the words "śayaman khura-toḍam" mean "the touch of Lord Kṛṣṇa's feet is glorious because that touch relieves the distress of the ground. The newly sprouted grasses on the ground suffer when they are trampled by the cows' sets of four hooves." Gazing at Lord Kṛṣṇa in sambhoga is seen in these words of Śrīmad-Bhāgavatam (10.35.22-23):

vatsalo vraja-gavām yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ

utsavaṁ śrama-rucāpi drśīnām
unnayan khura-rajās"-churita-srak
ditsayaiti suhṛd-āśīṣa eṣa

devakī-jāṭhara-bhūr uḍu-rājāḥ

"Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā."***

In this verse the word "devakī-jāṭhara-bhūḥ" hints at Lord Kṛṣṇa's name. The root of that hint of Lord Kṛṣṇa's name is also seen in these words of Śrīmad-Bhāgavatam (10.8.14):

prāg ayaṁ vasudevasya
kvaciê jātas tavātmajāḥ

"For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva."*

In Śrīmad-Bhāgavatam 10.35.23 the word "devakī" should be understood to mean "yaśodā". Yaśodā was also known by the name Devakī. That Lord Kṛṣṇa's mother sometimes has more than one name is seen in these words of Śrīmad-Bhāgavatam (2.7.10):

nābher asāṭ ṛṣabha āsa sudevī-sūnuḥ

"The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva."*

In this verse it is seen that Sudevī is another name for Queen Meru-devī. That Devakī is another name of Yaśodā is seen in these words of Adi Purāṇa:

dve nāmnī nanda-bhāryāyā
yaśodā devakīti ca

"Mahārāja Nanda's wife had two names: Yaśodā and Devakī."

Gazing at Lord Kṛṣṇa in sambhoga is also seen in these words of Śrīmad-Bhāgavatam (10.35.24-25):

mada-vighūrṇita-locana īsat. . .
yadu-patir dvirada-rāja-vihāraḥ. . .

"As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a baḍara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day."***

In this verse the word "vraja-gavām" refers to both the calves and the adult cows. It is then said in the next verse of Śrīmad-Bhāgavatam (10.35.26):

evaṁ vraja-striyo rājan
kṛṣṇa-līlānugāyatīḥ

remire 'haṁsu tac-cittās
tan-manaskā mahodayāḥ

"O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity."***

Here the words "mahodayāḥ remire" mean "Joyful at Lord Kṛṣṇa's return in the afternoon, they always celebrated a great festival". This verse was spoken by Śrīla Śukadwā Gosvāmī.

Anucchedas 398-400

Now dūra-pravāsa (separation when the beloved is far away, will be considered. This kind of separation is of three kinds: 1. bhāvī (in the future), 2. bhavan (in the present), and 3. bhūta (in the past). This kind of separation in the future is seen in these words of Śrīmad-Bhāgavatam (10.39.13):

gopyas tās tad upaśrutya
babhūvur vyathita bhṛsam
rāma-kṛṣṇau purīm netum
akrūraṁ vrajam āgatam

"When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed."***

In this situation the gopīs lamented in the following words of Śrīmad-Bhāgavatam (10.39.19-30):

aho vidhātas tava na kvaacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāms" cākṛtārthān viyunankṣy aparthakam
vikrīḍitaṁ te 'rbhaka-ceṣṭitaṁ yathā

"O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game."***

yas tvam pradarśyāsita-kuntalāvṛtam. . .

"Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good."***

krūras tvam akrūra. . .

"O Providence, though you come here with the name Akrura, you are indeed cruel, for like a fool you are taking away what you once gave us--those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire
creation."***

na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdah. . .

"Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers."***

sukhaṁ prabhātā rajanīyam. . .

"The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His lace the nectar of the smile emanating from the corners of His eyes."***

tāsāṁ mukundaḥ. . .

"O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honeysweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?"***

adya dhruvaṁ tatra dṛśo bhaviṣyate. . .

"When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities."***

maitad-vidhasyākaruṇasya. . .

"He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself."***

anārdra-dhīr eṣaḥ. . .

"Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us."***

nivārayāmaḥ. . .

"Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second."***

yasyānurāga. . .

"When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?"***

yo 'hnaḥ kṣaye vrajam ananta-sakhaḥ. . .

"How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances."***

Then it is said in Śrīmad-Bhāgavatam (10.39.34 and 37):

gopyas" ca dayitam kṛṣṇam
anuvrajyānu rañjitāḥ
pratyādeśaṁ bhagavataḥ
kāṅksantyas" cāvatasthire

"[With His glancesÝ Lord Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still."***

tā nirāśā nivavṛtur
govinda-vinivartane
viśokā ahanī ninyur
gāyantyaḥ priya-ceṣṭitam

"The gopīs then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved."***

In this verse the word "viśokāḥ" means "various kinds of sorrow". As they sang of Lord Kṛṣṇa's pastimes, it was as if those pastimes were

directly manifest before them and they saw those pastimes with their own eyes. Here the words "ahanī ninyuḥ" means "in this way they passed the day and the night". These two verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 401

Dūra-pravaśa manifested in the past is seen in these words spoken by Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.46.4):

tā man-manaskā mat-prāṇā
mad-arthe tyakta-daiḥikāḥ. . .

"The minds of those gopīs are always absorbed in Me, and their very lives are veer devoted to Me. For My sake they have abandoned everything related to their bodies."***

In this kind of pravāsa there are written letters between the lover and beloved and there are also messages orally repeated by a messenger. The messengers here may be Lord Balarāma, Uddhava, or other friends of Lord Kṛṣṇa. An example of such a messenger is seen in these words of Śrīmad-Bhāgavatam (10.47.3):

taṁ praśrayeṇāvanataḥ su-sat-kṛtaṁ
sa-vrīḍa-hāsekṣaṇa-sunṛtādibhiḥ

"Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from- Kṛṣṇa, the master of the goddess

of fortune."***

Although in the past they had kept everything secret, when Uddhava arrived, the distraught gopīs abandoned all shyness. This is seen in these words of Śrīmad-Bhāgavatam (10.40.9):

iti gopyo hi govinde
gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte
uddhave tyakta-laukikāḥ

"Thus speaking, the gopīs, whose words, bodies, and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Uddhava, had arrived among them."***

This is also seen in these words of Śrīmad-Bhāgavatam (10.47.3):

apṛcchann

"Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune."***

In the sequence of verses in Śrīmad-Bhāgavatam this verse precedes Śrīmad-Bhāgavatam 10.47.9 quoted above. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Another example of the gopīs greeting a messenger from Lord Kṛṣṇa is seen in these words of Śrīmad-Bhāgavatam (10.65.9):

gopyo hasantyaḥ papracchū
rāma-sandarśanādṛtāḥ
kaccid āste sukhaṁ kṛṣṇaḥ
pura-strī-jana-vallabhaḥ

"Honored to have the personal audience of Lord Balarāma, the young gopīs smiled and asked Him: 'Is Kṛṣṇa, the darling of city women, living happily.'***

In this verse the word "hasantyaḥ" means "with smiles mixed with love and anger, smiles that mock Lord Kṛṣṇa". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 403-413

In Uddhava's presence the gopīs spoke wildly. This is seen in these words of Śrīmad-Bhāgavatam (10.47.11):

kācin madhukaraṁ dṛṣṭvā
dhyāyanti kṛṣṇa-saṅgamam
priya-prasthāpitaṁ dūtaṁ
kalpayitvedam abravīt

"One of the gopīs, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows."***

In this verse the word "kācit" (a certain gopī, refers to Śrī Rādhā". This is explained in the Vāsanā-bhāṣya commentary. This truth is also seen in the Daśama-ṭippanī commentary of Śrīla Sanātana Gosvāmī. In the following eighth verses (Śrīmad-Bhāgavatam 10.47.12-19), angry Śrī Rādhā' speaks wildly. She says (Śrīmad-Bhāgavatam 10.47.12):

madhupa kitava-bandho. . .

"O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."***

Then She explains the reason for Her anger in these words of Śrīmad-Bhāgavatam (10.47.13):

sakṛd adhara-sudhām. . .

"After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words."***

In this verse Śrī Rādhā' criticizes Her rival, Goddess Padmā. In the next verse She rejects the words of praise brought by the messenger. She says (Śrīmad-Bhāgavatam 10.47.14):

kim iha. . .

"O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging."***

In this verse the word "vijaya" means "Lord Kṛṣṇa, who brings all others under His control", "sakhā" means "your friend", "sakhīnām" means "of the women of Mathurā", and "prasaṅgaḥ" means "songs that bring one under their control". The gopīs here say: "These songs are faulty because they make us attached to Kṛṣṇa. Even if you take that fault away, these topics still make us wretched and miserable. This proves that Kṛṣṇa is completely merciless." The gopīs say in the next verse (Śrīmad-Bhāgavatam 10.47.15):

divi bhuvi. . .

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka."***

In this verse the word "api ca" means "nevertheless", "kṛpaṇa-pakṣe" means "wretched persons like us", "and "uttama-śloka-śabdaḥ" means the sound of Lord Kṛṣṇa's name may be present". Here the gopīs hint: "Because He will not allow us to see Him, He is not merciful, and because He is not merciful, He should not be called by the name Uttamaśloka".

Thinking the bee's gentle humming to be a host of flattering words from Lord Kṛṣṇa, Śrī Rādhā' says in the next verse (Śrīmad-Bhāgavatam 10.47.16):

visṛja śīrasi. . .

"Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But he abandoned those who for His sake alone gave up their children, husbands, and all other relations. He's simply ungrateful. Why should I make up with Him now?"***

With love and anger criticizing Lord Kṛṣṇa, Śrī Rādhā' admit She cannot stop talking of Him. Then She finds fault with Him. She says (Śrīmad-Bhāgavatam 10.47.17):

mṛgayur iva. . .

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

Here the word "asita" means "Kṛṣṇa, who is black because of all these misdeeds" and "sakhyaiḥ" means with loving friendship". Again and again She affirms that Kṛṣṇa should be rejected. She again finds fault with Kṛṣṇa when She speaks the next verse of Śrīmad-Bhāgavatam (10.47.18):

yad-anucarita. . .

"To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living."***

In this verse the word "karna-piyusa" means "these topics may be nectar for the ears, but they are not nectar for the heart". They are sweet only in the beginning. The words "vidhūta-dvandva-dharmā vinaṣṭāḥ" mean "at the end these topics make one almost unconscious". "Iha" means "in Vṛndāvana", "vihaṅgāḥ" means "parrots and other birds", "bhikṣu-caryām caranti" means "they follow the activities of the sannyasis, which means they ignore their material bodies and other material things. It is seen that they act in this way". That is the meaning here.

Then Śrī Rādhā' laments in these words of Śrīmad-Bhāgavatam (10.47.19):

vayam ṛtam iva. . .

"Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa."***

Then, fearing that Her harsh and angry words spoken in these eight verses will chase the messenger away, Śrī Rādhā' tries to end Her quarrel with Lord Kṛṣṇa. She says in the next verse of Śrīmad-Bhāgavatam (10.47.20):

priya-sakha. . .

"O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, as she is always with Him, staying upon His chest."***

With words of crooked irony Śrī Rādhā' speaks the second half of this verse. Here the word "dvandva" means "amorous pastimes". The reason amorous pastimes with Kṛṣṇa are difficult to give up is given in the word "satatam" (Goddess Lakṣmī always on Lord Kṛṣṇa's chest). Here, speaking words of love and anger, Śrī Rādhā' imagines that the Śrīvatsa line on Lord Kṛṣṇa's chest is actually Goddess Lakṣmī. At the end of this passage Śrī Rādhā' humbly speaks these words of Śrīmad-Bhāgavatam (10.47.21):

api bata. . .

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"***

The messenger (Uddhava, sent by Lord Kṛṣṇa) consoled the gopīs in two ways: 1. by praising them, and 2. by speaking Lord Kṛṣṇa's message to them. He praised them in these words of Śrīmad-Bhāgavatam (10.47.23):

aho yūyaṁ sma pūrṇārthāḥ. . .

"Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva."***

Uddhava's repeating Lord Kṛṣṇa's message is discussed in Kṛṣṇa-sandarbha (Anuccheda 155)^{3/4} That message is given in these words of Śrīmad-Bhāgavatam (10.47.29):

bhavatīnām viyogo me. . .

"The Supreme Lord said: You are never actually separated from Me, for I am the soul of all creation. Just as the elements of nature-ether, air, fire, water, and earth-are present in every created thing, so I am present within everyone's mind, life-air, and senses, and also within the physical elements and the modes of material nature."***

These words describe Lord Kṛṣṇa's eternal pastimes with the people of Vraja in the eternal Vṛndāvana in another manifestation (in the spiritual sky). These words also describe the meditational process of jñāna-yoga, by which the people of this world may obtain relief from material sufferings. However, the teaching of jñāna-yoga do not bring peace to the gopīs. Lord Kṛṣṇa then explains in Śrīmad-Bhāgavatam (10.47.34):

yat tṛ ahaṁ bhavatīnām vai. . .

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me."***

Lord Kṛṣṇa also explains in Śrīmad-Bhāgavatam (10.47.37):

yā mayā krīḍatā rātryām. . .

"Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My glorious pastimes."***

Further explaining the meaning of the words He spoke in Śrīmad-Bhāgavatam 10.47.34, Lord Kṛṣṇa says in Śrīmad-Bhāgavatam (10.82.41):

api smaratha naḥ sakhyaḥ
svānām artha-cikīrṣayā
gatān. . .

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."***

By describing his purpose (in staying away, Lord Kṛṣṇa's intention to increase the gopīs' feelings of happiness and love for Him. This is seen in these words of Śrīmad-Bhāgavatam (10.47.53):

tatas tāḥ kṛṣṇa-sandēśair
vyapeta-viraha-jvarāḥ
uddhavaṁ pūjayām cakrur
jñātvātmānam adhokṣajam

"Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshipped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa."***

In this verse the word "vyapeta-viraha-jvarāḥ" means "by hearing of Lord Kṛṣṇa's return and by hearing of other topics also, the gopīs became pacified". In this context the gopīs asked (Śrīmad-Bhāgavatam 10.47.40):

kaccid gadāgrajaḥ saumya. . .

"Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles."***

In Śrīmad-Bhāgavatam 10.47.53 the word "ātmānam" means "because he was a messenger sent by Kṛṣṇa, Uddhava was able to know what was in Lord Kṛṣṇa's heart", and "adhokṣajam" means "the gopīs thought Uddhava was Lord Kṛṣṇa Himself". Because they thought he was Lord Kṛṣṇa, the gopīs worshiped Uddhava (uddhavaṁ pūjayāṁ cakruḥ). The idea that Uddhava was Lord Kṛṣṇa Himself is also seen in these words of Śrīmad-Bhāgavatam (10.46.14):

tam āgatam samāgamyā
kṛṣṇasyānucaram priyam
nandaḥ prītaḥ pariṣvajya
vāsudeva-dhiyārcayat

"As soon as Uddhava arrived in Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd king embraced him in great happiness and worshipped him as nondifferent from Lord Vāsudeva."***

This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 414-421

Lord Balarāma's carrying a message from Lord Kṛṣṇa in Dvārakā is seen in these words of Śrīmad-Bhāgavatam (10.65.16):

saṅkarṣaṇas tāḥ kṛṣṇasya
sandeśair hṛdayaṅgamaḥ
sāntvayām āsa bhagavān
nānānunaya-kovidāḥ

"The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the gopīs by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the gopīs' hearts."***

After this message the gopīs enjoyed sambhoga pastimes with Lord Kṛṣṇa, directly seeing Him at Kurukṣetra. Those pastimes are described in these words of Śrīmad-Bhāgavatam (10.82.39):

gopyaś ca kṛṣṇam upalabhya cirād abhiṣṭam
yat-prekṣaṇe dṛśīṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujam durāpam

"While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids (which would momentarily block their vision of Him). Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became

totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve."***

After in this way describing the condition of the gopīs' hearts, Śrīmad-Bhāgavatam explains the gopīs' ecstatic love for Lord Kṛṣṇa in these words (Śrīmad-Bhāgavatam 10.82.40):

bhagavāṁs tās tathā-bhūtā
viviktā upasaṅgataḥ
āśliṣyanamayam prṣtvā
prahasann idam abravīt

"The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows."***

Agitating the gopīs' hearts, Lord Kṛṣṇa made the gopīs forgive his offenses. His smile was glorious. Then He consoled the gopī with these words of Śrīmad-Bhāgavatam (10.82.41):

api smaratha naḥ sakhyah
svānām artha-cikīrṣayā
gatāṁś cīrayatan chatru-
pakṣa-kṣāpaṇa-cetaṣaḥ

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."***

In this verse Lord Kṛṣṇa says: "Please do not remember Me with anger. Then, to show that He is indeed faultless, Lord Kṛṣṇa says: "It was

for My relatives' sake that I stayed away so long, intent on destroying my enemies." Here the word "svanam" means "of My father, the king of Vraja, and also of My kinsmen, the Yādavas". These words may also hint: "These two sides of the family (Kṛṣṇa's kinsmen in Vraja and Dvārakā, were both part of the Yādava dynasty". Then Lord Kṛṣṇa explains why He was so long in returning to Vraja. He says: "I was intent on destroying my enemies". These words hint: "From now only you will enjoy My company (sambhoga, without interruption".

Fearing the gopīs may remain dissatisfied at heart, Lord Kṛṣṇa comforted them by explaining that the Supreme Personality of Godhead is the ultimate independent controller of everyone. He said (Śrīmad-Bhāgavatam 10.82.42):

apy avadhyayathāsman svid
akṛta-jñāviśaṅkayā
nūnaṁ bhūtāni bhagavān
yunakti vinuyakti ca

"Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them."***

Fearing that the gopīs might reply: "You are the Supreme Personality of Godhead", Lord Kṛṣṇa explains: "Your separation from Me gave birth to great love for Me in your hearts. This is not against your actual desire." Lord Kṛṣṇa told them in Śrīmad-Bhāgavatam (10.82.44):

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

"Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have attained Me."***

Śrīdhara Svāmī comments on this verse:

"This verse means: 'Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me.' The question may be asked: 'Why is this so?' The answer is given here in the words: 'You have attained Me'."

Then, in order to console the gopīs and reassure them they they indeed have attained His association, Lord Kṛṣṇa explains to them that because He is the Supreme Personality of Godhead manifest in a humanlike form. He explains to the gopīs that He is present everywhere and He is the shelter in which everything rests. He tells them in Śrīmad-Bhāgavatam (10.82.45-46):

aham hi sarva-bhūtānām. . .

"Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air, and fire are the beginning and end of all material objects and exist both within and without them."*

"In this way all created beings reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these-the material creation and the self-as manifest within Me, the imperishable Supreme Truth."***

In the description of the Lord's Dāmodara pastimes it is also said in

Śrīmad-Bhāgavatam (10.9.13-14):

na cāntar na bahir yasya. . .

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future. He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

In these two verses are described some of Lord Kṛṣṇa's eternal pastimes in Vṛndāvana with the people of Vraja, pastimes also revealed in the Kṛṣṇa-sandarbha, Anucchedas 174-175. Those pastimes are also considered here. The gopīs were able to see Lord Kṛṣṇa as the Supreme. That is described in these words of Śrīmad-Bhāgavatam (10.82.47):

adhyātma-śikṣayā. . .

"Having thus been instructed by Kṛṣṇa in spiritual matters, the gopīs were freed from all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully."***

In this verse the word "ātma" refers to Lord Kṛṣṇa, and the word "siksaya" means "by His instruction". Their bodies old and worn by meditating on Lord Kṛṣṇa in the mood of separation, the gopīs then could see Lord Kṛṣṇa in that way. Some thinkers interpret Śrīmad-Bhāgavatam 10.82.45 in this way: "According to ordinary perception it

seems that Lord Kṛṣṇa is here preaching the philosophy of Brahman, but that philosophy is not the true meaning of His words here. When Rukmī was disfigured Lord Balarāma preached to Śrī Rukmiṇī what also seemed to be the philosophy of Brahman. However, because Rukmiṇī was directly enjoying pastimes with Lord Kṛṣṇa, that preaching of Lord Balarama's was only a specific pastime meant to look like the activities of an ordinary person in this world. In the same way Lord Kṛṣṇa's preaching of this philosophy to the gopīs is also only a pastime. Actually the gopīs yearned to enjoy pastimes with Lord Kṛṣṇa directly in His spiritual form. This is seen in these words of Śrīmad-Bhāgavatam (10.82.48):

āhus ca te nalina-nābha padāravindam

"Dear Lord whose navel is just like a lotus flower, Your lotus feet are the only dhelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are ordinary persons engaged in household affairs."***

In this verse the gopīs say: "Dear Lord whose navel is just like a lotus flower, may Your lotus feet be awakened within the hearts of us, who are overcome by always meditating on You. Following Your instructions, the peaceful-hearted kings of yoga meditate on Your feet in their hearts." An explanation of this verse may be seen in the Kṛṣṇa-sandarbhā, Anuccheda 170. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 422

In this way the truth of sambhoga, which consists of seeing,

touching, and conversing with Lord Kṛṣṇa, is revealed. Lord Kṛṣṇa stayed at Kurukṣetra for three months. Then He and the gopīs were again separated. After that there were not again separation between them. After that they enjoyed sambhoga pastimes together. The conclusion of these pastimes is described in the following words of Śrīmad-Bhāgavatam (10.83.1):

tathānugṛhya bhagavān
gopīnām sa gurur gatiḥ

"Thus Lord Kṛṣṇa, the spiritual master of the gopīs and the very purpose of their life, showed them His mercy. He □ then met with Yudhiṣṭhira and all His other relatives and inquired from them about their welfare."***

This verse explains that the gopīs attained the desire they expressed in Śrīmad-Bhāgavatam 10.82.48. This is seen in this verse, which explains that Lord Kṛṣṇa gave His mercy (anugṛhya, to them. This verse also affirms that they attained Lord Kṛṣṇa, who is their eternal destination (gatiḥ). This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 423

All of this is revealed in a passage from the Padma Purāṇa, Uttara-khaṇḍa, a passage quoted in Kṛṣṇa-sandarbha, Anuccheda 176. In that passage it is said that Lord Kṛṣṇa left Dvārakā and returned to Vṛndāvana. There, visible to everyone, even the ordinary people of this world, He enjoyed pastimes for two months. After that Lord Kṛṣṇa gave the people of Vṛndāvana eternal samyoga pastimes with Him, although those pastimes were not visible to ordinary people. Lord Kṛṣṇa clearly explained all this to Uddhava in Śrīmad-Bhāgavatam's Eleventh Canto.

There Lord Kṛṣṇa sais (Śrīmad-Bhāgavatam 11.12.10-11):

rāmeṇa sārdham mathurām praṇīte. . .

"The residents of Vṛndāvana, headed by the gopīs, were always completely attached to Me with deepest love. Therefore, when My uncle Akrūra brought My brother Balarāma and Me to the city of Mathurā, the residents of Vṛndāvana suffered extreme mental distress because of separation from Me and could not find any other source of happiness."***

tās tāḥ kṣapāḥ. . .

"Dear Uddhava, all of those nights that the gopīs spent with Me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the gopīs felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā."***

After that time there was no further separation of Lord Kṛṣṇa and the people of Vṛndāvana. After that time the people of Vṛndāvana always enjoyed the bliss of Lord Kṛṣṇa's association. Lord Kṛṣṇa described this truth in these words of Śrīmad-Bhāgavatam (11.12.12-13):

tā nāvidan mayy anuṣaṅga-baddha-dhiyaḥ. . .

"My dear Uddhava, just as great sages in yoga trance merge into self realization like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopīs were so completely attached to Me within their minds that they could not think

of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.***

"All those hundreds of thousands of gopīs, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of my actual position. Yet by intimately associating with Me, the gopīs attained Me, the Supreme Absolute Truth.***

In these verses the word "anu" means "after the great separation", and "sanga-baddha-dhiyah" means "their hearts were overcome with bliss", and navidan" means "they were bewildered with joy". In that state it was as if they had become one with Lord Kṛṣṇa. An example to explain that state is given here in the phrase beginning with the words "just as great sages in yoga trance". A different interpretation of Śrīmad-Bhāgavatam 11.12.13 has already been given in Kṛṣṇa-sandarbha, Anuccheda 177. What the gopīs attained (prāpuḥ, is described in this verse. It is briefly described there. There it is said: "The gopīs attained Me, the Supreme Brahman, who am named Kṛṣṇa." Here Lord Kṛṣṇa hints: "Unaware of My true nature, that I am eternally the object of their love, the gopīs attained Me as their paramour (jāram). Then, desiring Me as their husband, they eventually attained Me as their husband (ramaṇam)." In this way it is seen that the gopīs' relationship with Lord Kṛṣṇa after some time becomes parakīyābhāsa (the faint reflection of the love a girl has for her paramour). All this is explained in that passage of Kṛṣṇa-sandarbha, Anuccheda 177. My glorious master, Śrīla Rūpa Gosvāmī explains in Ujjvala-nīlamanī (Nāyikā-bheda-prakaraṇa, Text 3):

neṣṭā yad aṅgini rase kavibhiḥ parodhā
tad gokulāmbuja-dṛśāṁ kulam antareṇa
āśaṁsayā rasa-vidher avitāritānām
kaṁsāriṇā rasika-maṇḍala-śekhareṇa

"The lotus-eyed gopīs of Gokula descended to this material world to enjoy amorous pastimes with Kṛṣṇa, the crest jewel of those expert at

relishing transcendental mellows, and the enemy of King Kāmsa. Except for those gopīs, learned scholars and philosophers do not consider amorous affairs between a married woman and a paramour to be good or auspicious."

The scriptures explain that this was the activity at the time of Lord Kṛṣṇa's descent to this world. The conclusion of all this is found in Śrīla Rūpa Gosvāmī's Lalita-Mādhava (7.18), where it is said:

dagdham hanta dadhānayā vapuḥ. . .

"O moon-faced one, My dear friend ahs again come to Me. My desire to see Him scorched My body and wounded My heart with a monsoohn of pain. My life-breeath yearns to meet Him in Vṛndāvana and enjoy pastimes with Him in a cottage by the Yamunā's shore."

When the mistaken idea that He is their paramour is destroyed, then the gopīs enjoy the full bliss of perfect sambhoga pastimes with Lord Kṛṣṇa. In this way vipralambha is divided into four parts and sambhoga is also divided into four parts. In sambhoga are many different pastimes, such as līlā-cauryam (playful theft), saṅgānam (singing and music), rāsa (the rāsa dance), jala-kṛīḍā (water pastimes), and vṛndāvana-vihāra (pastimes in Vṛndāvana forest). An example of playful theft is seen in these words of Śrīmad-Bhāgavatam (10.22.9):

tāsām vāsāmsy upādāya
nīpam āruhya satvaraḥ. . .

"Taking the girls' garments, He quickly climbed to the top of a kaṭamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 424

An example of singing and music is seen in these words of Śrīmad-Bhāgavatam (10.33.9):

kācit samam mukundena. . .

"One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying 'Excellent! Excellent!' Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also."***

Another example of singing and music is seen in these words of Śrīmad-Bhāgavatam (10.34.20-21):

kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vraje rātryām
madhya-gau vraja-yoṣitām

"Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja."***

upagīyamānau lalitām

strī janair baddha-sauhṛdaiḥ
sṭ-alaṅkṛtānuliṭtāṅgau
sragvinau virajo-'mbarau

"Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection."***

In general the Holi festival is celebrated in this way. Thus, to celebrate the Holi festival, Lord Kṛṣṇa and His brother, Lord Balarāma, enjoyed singing and many other pastimes with a host of girls in Vraja. This pastime is also described in the Bhaviṣya Purāṇa, Uttara-khaṇḍa. Even today, the people of India celebrate the Holi festival in this way. It is said in that passage of Śrīmad-Bhāgavatam (10.34.22):

niśā-mukhaṁ mānayantāv
uditodupa-tārakam. . .

"The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers."***

The bliss of this festival, which occurs on the full-moon day of the month of Phālguna, after the winter has ended, is described in this verse. Lord Kṛṣṇa enjoyed this festival with His joyful friend Lord Balarāma. In some texts of Śrīmad-Bhāgavatam 10.34.20 the passage reads "vane rātryām" instead of "vraje rātryām". In this reading the forest is described as the forest of Vraja. These verses were spoken by Śrīla Śukadeva Gosvāmī.

The rāsa dance pastime is seen in these words of Śrīmad-Bhāgavatam (10.33.2):

tatrārabhata govindo
rāsa-kṛīḍām anuvrataiḥ. . .

"There on the Yamunā's banks Lord Govinda then began the pastime of the rāsa dance in the company of those jewels among women, the faithful gopīs, who joyfully linked their arms together."***

The Lord's water-pastimes are seen in these words of Śrīmad-Bhāgavatam (10.33.23):

so 'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ. . .

"My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants."***

Lord Kṛṣṇa's pastimes in Vṛndāvana forest are seen in these words of Śrīmad-Bhāgavatam (10.33.24):

tatas" ca kṛṣṇopavane jala-sthala-
prasūna-gandhānila juṣṭa-dik-tate. . .

"Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the

fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants."***

The meaning of these verses is clear. These verses were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 428

The Lord's amorous pastimes with the gopīs are seen in these words of Śrīmad-Bhāgavatam (10.29.46):

bāhu-prasāra-parirambha-karālakoru-nīvī. . .

"There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed pastimes."***

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 429

At the conclusion of the description of Lord Kṛṣṇa's amorous pastimes in the rāsa dance it is said in Śrīmad-Bhāgavatam (10.33.25):

evam śaśāṅkāṁśu-virājitā niśāḥ. . .

"Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

Lord Kṛṣṇa's pastimes with Śrī Rādhā, who is the crest jewel of all fortunate girls, are described in these words of Śrīmad-Bhāgavatam (10.30.27-34):

kasyāḥ padāni caitāni
yātāyā nanda-sūnunā
aṁsa-nyasta-prakoṣṭhāyāḥ
kareṇoh kariṇā yathā

"Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."***

anayārādhito nūnam
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām amayad rahaḥ

"Certainly this particular gopī has perfectly worshiped the allpowerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

dhanyā aho amī alyo
govindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī
dadhur mūrdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Siva and the goddess Ramā take that dust upon their heads to dispel sinful reactions."***

tasyā amūni naḥ kṣobham-
kurvanty ucchaiḥ padāni yat
yaikāpahṛtya gopīnām
dhanam bhuṅkte 'cyutādharam

na lakṣyante padāny atra
tasyā nūnam tṛṇāṅkuraiḥ
khidyat-sujātāṅghri-talam
unnīnye preyasīm priyah

"These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."***

imāny adhika-magnāni
padāni vahato vadhūm
gopyaḥ paśyata kṛṣṇasya
bhārākrāntasya kāmīnaḥ
atrāvaropitā kāntā

puṣpa-hetor mahātmanah

"Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.***

atra prasūnāvacayaḥ
pnya-rthe preyasā kṛtaḥ
prapadākramana ete
paśyatāsakale pade

"Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.***

keśa-prasāadhanam tṭ atra
kāminyāḥ kāmīnā kṛtam
tāni cūḍayatā kāntām
upaviṣṭam iha dhruvam

"Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.***

In this passage Śrīmad-Bhāgavatam 10.30.27 is spoken by all the gopīs, 10.30.28 is spoken by Śrī Rādhā's friends, 10.30.29 is spoken by the gopīs who are neither friends nor enemies, 10.30.30 is spoken by Śrī Rādhā's rivals, the second stanza (beginning with the words "na lakṣyate, of 10.30.30 is spoken by Śrī Rādhā's friends, who speak these words to torment Śrī Rādhā's rivals, 10.30.31 is spoken by the rivals who cannot

bear Śrī Rādhā's good fortune, the last two lines (beginning with the word "atrāvaropitā, of 10.30.31 and 10.30.32 are spoken by by Śrī Rādhā's friends, the first two lines of 10.30.33 are spoken by Śrī Rādhā's rivals, and the last two lines of 10.30.33 are spoken by Śrī Rādhā's friends. In this way Śrī Rādhā's friends and rivals describe the pastimes of Śrī Śrī Rādhā'-Kṛṣṇa. It is also said in Śrīmad-Bhāgavatam (10.30.26):

vilokyārtāḥ samabruvan

"The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows."***

All the gopīs spoke these words. Filled with longings, all the gopīs wandered (in the forest). The passage quoted above (Śrīmad-Bhāgavatam 10.30.2*-34, was spoken by the vraja-gopīs.

The pastimes of Śrī Rādhā' had already been hinted at in these words of Śrīmad-Bhāgavatam (10.30.11-12):

apy eṇa-patni. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kuṇḍa flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.***

"O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by the intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a

lotus flower in His free hand."***

The reader may study these verses to see the pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

Epilogue

Many verses of Śrīmad-Bhāgavatam's Tenth Canto we have not elaborately explained here. The devotees who yearn to taste the nectar of the rasas may study the explanations Śrīla Śrīdhara Svāmī has given in His Daśama-ṭippanī commentary. Following his explanations, we have explained the verses of Śrīmad-Bhāgavatam.

ālībhīḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ
pratyāśaṁ sumanaḥ-phalodaya-vidhau sāmōdam āsvāditaḥ
vṛndāraṇya-bhuvi prakāśa-madhuraḥ sarvātiśāyi-śrīyā
rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ

May the glorious kalpa-vṛkṣa tree of Śrī Śrī Rādhā'-Mādhava, a tree surrounded by hosts of bumblebees that are Śrī Rādhā's gopī freinds, a tree delightful to see, a tree that fills the directions with the sweet fragrance of its sumanaḥ flowers, a tree that manifests in the land of Vṛndāvana the sweetness of the greatest beauty and handsomeness, fill me with delight.

tādṛśa-bhāvaṁ bhāvaṁ
prathayitum iha yo 'vatāram āyātaḥ
ā-durjana-gaṇa-śaraṇaṁ
sa jayati caitanya-vigrahaḥ kṛṣṇaḥ

Glory to Lord Kṛṣṇa, who is the shelter of everyone, including even the most fallen and wicked, and who, manifesting the form of Lord Caitanya, descended to this world to widely distribute the gift of ecstatic spiritual love.

Thus ends Śrī Prīti-sandarbha

Thus end the Six Sandarbhas